

# श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 12 to 17





THATHAI BHATIA SHEWA FUND

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Collected works of Shri Vallabhacharya Series No. 4

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥  
॥ श्री कृष्णाय नमः ॥  
॥ श्री गोपीजनवल्लभाय नमः ॥  
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti  
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)



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श्री ४६:

गोस्वामी श्याम मनोहर

श्रीमद्गोविन्द गङ्गापुराण काव्ये शान्तिपर्व नामके अष्टादश  
वाक्यान्त आदि सम्प्रदायके अंगुलिप्रमाण प्रमाणानुसारेण गण-  
नादिध्यानादिक अथवा श्रीगङ्गाधर गङ्गाधरानुसारेण अथवा-  
कीर्तन-संग्रहात् इत्युक्तं अतीव महत्त्वपूर्ण ग्रन्थसंग्रहः है।

उपनिषद्वाक्यान् अथवा अंगुलिप्रमाण-प्रमाणानुसारेण परम्परा  
श्रीमद्गोविन्द गङ्गापुराण के अंगुलिप्रमाण, स्थान-प्रमाण-अंगु-  
लिप्रमाण-इत्यादिवाक्यान् अथवा श्रीगङ्गाधर गङ्गाधरानुसारेण  
दिक्क लीलावाक्यान् अथवा अंगुलिप्रमाण इत्यादि है।

गङ्गापुराण श्रीगङ्गाधरानुसारेण, अथवा, अंगुलि-प्रमाण-  
अथवा अंगुलिप्रमाण अथवा अंगुलिप्रमाण अथवा अंगुलिप्रमाण  
श्रीमद्गोविन्द गङ्गापुराण के अंगुलिप्रमाण है। अथवा अंगुलिप्रमाण है  
अथवा अंगुलिप्रमाण श्रीगङ्गाधरानुसारेण अथवा अंगुलिप्रमाण  
अथवा अंगुलिप्रमाण अथवा अंगुलिप्रमाण अथवा अंगुलिप्रमाण  
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६३, स्वस्तिक सोसायटी, चौथा खण्ड, नया खण्ड,  
बम्बई ४०० ०५६. फोन: ६१४३२६

"अष्टक"  
महाप्रभु श्री वल्लभाचार्य मार्ग, नमोरावर, किरानगढ़, ३०५८०२

गोस्वामी श्याम मोहं

महाराज, इस को दृष्टिगत कर, मुख्य विचारों  
पर हमारे नए विचारों पर नए विचार, जो नए  
विचारों के अनुसार हैं। इसी तरह  
विचारों के अनुसार हमारे विचारों की आवश्यकता  
पर हमारे नए विचारों के अनुसार हैं। इसी तरह  
के नए विचारों के अनुसार हैं।

इस विचार के नए, नए विचारों, हमारे मुख्य  
विचारों, हमारे विचारों पर हमारे, हमारे विचारों  
के अनुसार नए विचारों के अनुसार विचारों  
की ओर हैं।

हमारे विचारों के अनुसार नए विचारों की  
विचारों के अनुसार विचारों के अनुसार, हमारे मुख्य  
विचारों की ओर हमारे विचारों हैं; नए विचारों  
के अनुसार नए विचारों की ओर नए विचारों  
के अनुसार नए विचारों के अनुसार नए विचारों  
के अनुसार नए विचारों के अनुसार नए विचारों  
के अनुसार नए विचारों के अनुसार नए विचारों

६३, ललित सोसायटी, चौक रात, नुत नुत,  
कलकत्ता ७०० ०५६, फोन ६१४३२६

"अनंत"  
महाराज श्री कल्याणदास शर्मा, कलकत्ता, किराना, १०५८०२

गोस्वामी श्याम मनोहर

परमेश्वर आत्मनामकी मन्त्रावली दक्षिणेश्वर  
की आदेशनी श्री दी. रामजीने कीर्तन न भवन  
परिधि आदि श्रीगुरुदेवकी स्मृती न भवन  
के पास किया है पर इनके मन्त्रावली  
की वृत्त संज्ञाएं सुनकर मुझे स्मरण किया-  
जब अंगुली की छड़ी छेदने आचार्य महाराज  
का मन में संकल्प नहीं कर सकते।

महापुरुष के मुखों की आशुज संघर्ष के साथ  
आत्मनः संघर्ष की कलाकलाय परम श्रीगुरुदेव  
वैष्णव वैष्णव मन्त्रावली में "आचार्य" की  
जानकारी" और अपने भजनाचार्य की  
महापुरुष के पास किया है पर श्रीगुरुदेव  
गुरुदेवकी स्मृति, महापुरुष की भावना और  
महापुरुष के पास की छेदने पर परमेश्वर की  
श्रीगुरुदेव परमेश्वर आचार्य की संघर्ष  
दक्षिणेश्वर की स्मृति की, जो संघर्ष की संघर्ष  
की महापुरुष के गुरुदेव के गुरुदेव है. ५२०

६३, स्वस्तिक सोसायटी, चौथा रस्ता, नया लखनऊ,  
बर्मा ४०० ०५६. फोन: ६१४३३६

"अर्पण"  
महापुरुष श्री कल्याणचरण मार्ग, नया लखनऊ, ३०५००२



## ॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ मैं संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई



## Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine



stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 10<sup>th</sup> Cantos and very few chapters of the 11<sup>th</sup> Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



nathe Rangaramanuja Mahadesikaya Namaha  
nathe Srinivasa Ramanuja Mahadesikaya Namaha  
nathe Vedantha Ramanuja Mahadesikaya Namaha  
nathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabhyam Namaha

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006  
Phone : 0431- 432379

Camp : Madras  
Date : 23/12/2008

॥ श्रीगुरुभ्यः ॥

राधारमणवृत्तान्तं कृष्णवल्गुभयोषितम् ।  
अलैखिरमणारूपेण भाषाभैदेन सुन्दरम् ॥

भगवदुपलब्धीलाविकासदुर्पणभूतस्य भागवतस्य  
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया  
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अलिभज-  
नेन विदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय  
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः  
भगवदनुग्रहादितपाठकप्रमोदप्रदवैति नारपणस्थितिपूर्व  
विरमामि ।

नारायण! नारायण!! नारायण!!!

इत्थं आशास्थते  
श्रीरङ्गः रागानुजयति न ।

Sri



Srimathe Rangamanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramañuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha  
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## ॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

## ॥ SRI HARI ॥

### Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

our Lord Shri Krishna, Sri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri SampathKumāra Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyām Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

## Preface

-SRI HARI-

### Sapreṃa Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by



our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Māhātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Māhātma and a Māhābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu



Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

## A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhata and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhata, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhata, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11<sup>th</sup> year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same sāint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —



Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.



## SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestation of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Pūnjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

**Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".**

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.



"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.



"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābhaktas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

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॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः॥

## भूमिका

### तामस प्रमेय प्रकरणका औपनिषद सन्दर्भ

उसने चाहा : मैं एक अनेक बन जाऊं—अनेक रूप धारण करनेको पैदा हो जाऊं!...यह सब कुछ उसने बनाया. यह जो कुछ है उसे बना कर वह उसीमें प्रविष्ट हो गया. सबमें प्रविष्ट होकर वह सत्=प्रत्यक्ष और त्यत्=परोक्ष बन गया, वह निरुक्त=निर्वचनीय और अनिरुक्त=अनिर्वचनीय बन गया, विज्ञान और अविज्ञान बन गया, सत्य और अमृत भी सत्य बन गया. यह जो कुछ है उसे 'सत्य' कहा जाता है....उसने अपने आपको बनाया; इसलिये इसे 'सुकृत' कहा जाता है. जो कुछ है वह सुकृत ही है. रस ही वह है. जो कुछ है वह सुकृत ही है. रस ही वह है. इसी रसको पाकर यह आनन्दी बन पाता है. इसी रसको पाकर यह आनन्दी बन पाता है. इस आकाशमें आनन्द भरा हुवा न होता तो कौन जीना या सांस भी लेना चाहता! यही तो सबको आनन्दित करता है. जब भी इस अदृश्य अनात्म्य अनिरुक्त अनिलयन में जो भयरहित प्रतिष्ठाको पा लेता है तो वह अभयपदको पा लेता है. जब भी इसमें कुछ तनिक भी अन्तर कोई करने लगता है तो उसे भय लगना शुरू हो जाता है. वही भय इसे न माननेवालेको भी सताता है... पवन इससे डरकर चलता है, सूरज इससे डरकर उगता है, अग्नि और इन्द्र भी इससे डरते हैं, मृत्यु तो इस (अमृत) को अपनी मृत्यु मान कर भग जाती है. ऐसे इस



आनन्दकी यह मीमांसा हो रही है....इस आनन्दमय आत्माकी ओर जानेपर.....जहांसे मनके साथ-साथ वाणी भी लोट आती है, ब्रह्मके आनन्द को जाननेके बाद किसीसे डरनेकी कोई बात रह नहीं जाती. उसे जाननेवाले को कभी चिन्ता नहीं होती-“मैं कौन सा भला काम कर नहीं पाया अथवा मैं कैसा पाप कर बैठा हूँ” जो इन्हें इस तरह जान लेता है, वह अपनी आत्माका सच्चा पालन-पोषण-प्रीणन करता है.... यह ऐसी उपनिषद् है (तैत्तिरीयोपनिषत्).

केवलद्वैतवादकी धारणाके द्वारा प्रस्तुत ब्रह्मस्वरूप कि वह सकल नामों का एकमात्र वाच्य या धारक सृष्टिकर्ता है, ऐसे रूपमें ही केवल ब्रह्मका स्वरूप उपनिषदोंमें वर्णित नहीं हुवा है; अपितु अन्तर्यामितया शरीर-शरीरिभावसे सकल रूपोंका भी एकमात्र धारक सृष्टिभर्ता भी वही है ऐसा भी वर्णित हुवा ही है. जगत्में जगदीश, विशिष्टाद्वैतवादकी धारणाके द्वारा प्रस्तुत, केवल अन्तर्यामितया ही व्याप्त नहीं है; अपितु अशेष नामरूपकर्मोंके उत्पत्ति-स्थिति-लयके एकमात्र उपादानके रूपमें भी उसे व्याप्त माना गया है. ब्रह्माण्डमें प्रकट अनेकानेक नामरूपकर्मोंकी विक्रियामें, विशेषाद्वैतवादकी धारणा जैसे विकृतिभावापन्न ब्रह्मको प्रस्तुत करती है, वैसा ही केवल वह हो नहीं जाता; अपितु स्वयं अविकृत रहते हुवे ही वह इन नामरूपकर्मोंको प्रकट करता है. अनेकानेक प्रापञ्चिक नामरूपकर्मों का एकमात्र अविकृत आश्रय ब्रह्म, अविभागाद्वैतवाद की धारणाके द्वारा प्रस्तुत गगनोपम आधारकारणकी तरह, स्वयं नीरूप निराकार या निष्क्रिय ही रहता हो ऐसा भी कहा नहीं जा सकता; क्योंकि इस प्रपञ्चमें अपने पारमार्थिक दिव्य रूप आकार एवं कर्मों को भी आत्ममायया अथवा आत्मीयभक्तभावनया वह धारण तो करता ही है स्वमायाके अनुरूप अथवा स्वकीय भक्तजनोंकी भक्तिमयी भावनाके अनुरूप धारण किये गये नामरूपकर्मोंके कारण, केवलाद्वैतवादकी धारणा-‘ब्रह्म नामरूपकर्मोंकि अत्यन्ताभावसे उपलक्षित निर्विशेष ही होता है’ स्वीकारी नहीं जा सकती है. इसी तरह इन नामरूपकर्मोंको भी ‘स्वप्रतिपन्नोपाधिमें त्रैकालिक-निषेधके प्रतियोगी’ मायिक भी नहीं माना जा सकता है;



क्योंकि अक्षरब्रह्मतया जैसे वह निराकार व्यापक सच्चिदानन्द है, वैसे ही परब्रह्म पुरुषोत्तमतया दिव्य आकारवान् भी वह है ही।

उल्लिखित वेदान्तके अनेक संप्रदाय ब्रह्मका जैसा निरूपण करते हैं, उनमें कोई त्रुटि नहीं है, परन्तु उन-उन वर्णनोंकी परिधिमें ब्रह्मको परिच्छिन्न नहीं माना जा सकता है!

श्रुतिके—“त्रयं वा इदं नाम रूपं कर्म.... ब्रह्मैतद्धि सर्वाणि नामानि. .... सर्वाणि रूपाणि.... सर्वाणि कर्माणि बिभर्ति. तदेतत् त्रयं सद् एकम् अयमात्मा; आत्मा एकः सन् एतत् त्रयम्. तदेतद् अमृतं सत्येन छत्रम्. प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छत्रः.” (बृह. उप. १।६।१-३) इस वचनमें व्यष्टीभूत नामरूपकर्मोंकी वाक्प्राणकर्मरूप समष्टिको न केवल ‘ब्रह्म’ कहा गया है; अपितु नामादि त्रयीकी एकात्मता और एकात्माकी त्रिरूपताके निरूपणप्रसंगमें अमृतस्वरूप प्राणको (त्रैकालिक-निषेध-प्रतियोगी असत्य नामरूपोंसे नहीं प्रत्युत) सत्य नामरूपोंसे छत्र माना गया है. इसलिये ब्रह्मसूत्र —“अतएव प्राणः” (१।१।२२) की नीतिके अनुसार यहां भी ब्रह्मका या ब्रह्मके विभूतिरूप सामर्थ्यका निरूपण ही अभिप्रेत मानना उचित है. वैसे श्रीशंकराचार्य इस उपनिषद्वचनके भाष्यमें एक अतीव मननीय विधान करते हैं—“यस्यच यस्माद् आत्मलाभो भवति स तेन अप्रविभक्तो दृष्टो, यथा घटादीनां मृदा”. ऐसी स्थितिमें जिज्ञास्य ब्रह्मसे आत्मलाभ पानेवाले नामरूपकर्मोंकी भी जिज्ञास्य ब्रह्मसे अप्रविभक्त ही मानना चाहिये. फलतः मायी ब्रह्ममें मायिक नामरूपकर्मों का अत्यन्ताभाव स्वीकारा नहीं जा सकता है. इस तरह ब्रह्मसे अप्रविभक्त=अनारोपित होनेसे इन् नामरूपकर्मों का ब्रह्ममें त्रैकालिक निषेध भी सम्भव नहीं.

वैसे तो जिस या जिन मायारूप शक्तिओंके कारण एकमेवाद्वितीय ब्रह्म अनेकविध नामरूपकर्मोंको धारण करता है वे स्वयं यदि ब्रह्मसे अप्रविभक्त हों तो नामरूपकर्मोंके मायिक होनेपर भी उनका ब्रह्ममें अत्यन्ताभाव स्वीकारना वदतोव्याघात ही होगा! “रूपं-रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य

हरयः शता दशेति. अयं वै हरयो अयं वै दश च सहस्राणि बहूनि च अनन्तानि च. तदेतद् ब्रह्म अपूर्वम् अनपरम् अनन्तरम् आद्यम् अयम् आत्मा ब्रह्म सर्वानुभूः इति अनुशासनम्” (बृह.उप. २।५।१९)के भाष्यमें श्रीशंकराचार्य एक महत्त्वपूर्ण शंका-समाधान यों भी करते हैं : “एवं तर्हि अयम् अन्यः परमेश्वरो अन्ये हरयः इत्येवं प्राप्ते, उच्यते-अयं वै हरयो अयं वै दश च सहस्राणि च बहूनि च अनन्तानि च”. इससे सिद्ध होता है कि ब्रह्मैक्यके अन्तर्भूत होने से मायाओंकी अनेकताकी तरह ब्रह्मैक्य भी मायाओंकी अनेकतामें तादात्म्येन व्याप्त है. अनेकता एकात्मिका है तथा एकता अनेकात्मिका! इसे द्वैताद्वैत नहीं किन्तु शुद्धाद्वैत समझना चाहिये, क्योंकि ये एकता और अनेकता पारस्परिक अत्यन्ताभावरूप नहीं हैं.

महाप्रभु श्रीवल्लभाचार्य, अतएव, निबन्धके शास्त्रार्थ प्रकरणमें कहते हैं कि अखंडाद्वैतके भान होनेपर सब कुछ ब्रह्मतया ही प्रतीत होने लग जाता है. अतः ब्रह्मज्ञान होने पर (नाम-रूप-कर्मोंके द्वैतसे घटित)विकल्पमात्रावगाहिनी बुद्धि बाधित हो जाती है-स्वयं विकल्पोंका स्वरूपतः बाध हो नहीं सकता.

क्योंकि सर्वभवनसमर्थ सत्यसंकल्प सच्चिदानन्दैकरस ब्रह्मकी अभिन्ननिमित्तोपादानताके बिना नामरूपकर्मोंके विकल्प आत्मलाभ पा नहीं सकते, अतः उन्हें ब्रह्मसे अप्रविभक्त ही स्वीकारना पड़ता है. अतएव “अजोऽपि सन्नव्ययात्मा...सम्भवाम्यात्ममायया” (भ.गी. ४।६)के भाष्यमें श्रीशंकराचार्य-“ ‘आत्ममायया’ =आत्मनो मायया, न परमार्थतो लोकवत्” जो कहते हैं उसे; और “ऋते ज्ञानात् न मुक्तिः”की मूलधारणाको, लक्ष्यमें रखनेपर श्रीशंकराचार्यके-“‘जन्म’ =मायारूप, ‘कर्म च’ =साधुपरित्राणादि, ‘मे’ =मम, ‘दिव्यम्’ =अप्राकृतमेश्वरम्, ‘एवं’ =यथोक्तं, ‘यो वेत्ति, तत्त्वतः’ =तत्त्वेन यथावत्, ‘त्यक्त्वा देहम्’ =इमं, ‘पुनर्जन्म’ =पुनरुत्पत्तिं, ‘नैति’ =न प्राप्नोति, ‘मामेति’ =आगच्छति, स मुच्यते” (गी. भा. ४।९)इस वचनको भी सावधानीसे विचारें तो बात एकदम स्पष्ट हो जाती है कि भूतलपर प्रकट भगवद्रूप या भगवत्कर्म “स्वप्रतिपन्नोपाधिमें

त्रैकालिक निषेधके प्रतियोगी" हो नहीं सकते; अन्यथा हमारे जन्मकर्मोंकी तरह वे हों तो हमारे जन्मकर्मोंके ज्ञानसे भी मुक्ति सुलभ माननी पड़ेगी!

यहां श्रीमधुसूदन सरस्वतीने भाष्यकार श्रीशंकराचार्यके मतका उपन्यास करनेके बाद "अन्येतु....केचित्तु...ते 'निर्युक्तिकं' ब्रुवाणस्तु नास्माभिः निवार्यते' इति न्यायेन नापवाद्याः. यदि सम्भवेत् तत् तथैव अस्तु..." कहकर सम्भवतः वाल्लभ मतको ही जो 'निर्युक्तिक' कहा है, वह तो स्वयं उनकी व्याख्यानशैली तथा स्वभाष्यकाराभिमत व्याख्यानशैली के बीच रहे विरोधाभास, जिसे श्रीधनपतिने सुस्पष्टतया उजागर कर ही दिया है, के अवलोकन करनेपर निजनिरूपण की निर्युक्तिकताका ही निदर्शन बन जाता है. रही बात वाल्लभ मतके निर्युक्तिक होनेकी तो ब्रह्म यदि यौक्तिक प्रमेय होता तो आरोप भी युक्तिसंगत माना जा सकता था. ब्रह्म तो, परन्तु, जैसा कि श्रीशंकराचार्य—"तस्मात् तार्किक-चाटभट-राजाप्रवेश्यम् अभयं दुर्गम् इदम्, अल्पबुद्ध्यगम्यं शास्त्रगुरुप्रसादरहितैः च, 'कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति'—'देवैरत्रापि विचिकित्सितं पुरा'—'नैषा तर्केण मतिरापनेया' वरप्रसादलभ्यत्वश्रुतिस्मृतिवादेभ्यः च, 'तदेजति तत्रैजति तदूरे तद्वन्तिके' इत्यादिविरुद्धधर्मसमवायित्व-प्रकाशकमन्त्रवर्णभ्यः च." (बृह. भा. २।१।२०) वचनमें कहते हैं कि तर्कागोचर विरुद्धधर्माश्रय शास्त्रैकगम्य प्रमेय है, सो ब्रह्मनिरूपणमें निर्युक्तिकताका आरोप तो स्वयं ही निर्युक्तिक सिद्ध हो जाता है!

नामरूपकर्मोंके ब्रह्मतादात्म्य तथा सर्वभवनसमर्थ-सत्यसंकल्प ब्रह्मकी पारमार्थिक नामरूपकर्मधारकताके विचारार्थ प्रवृत्त होनेकी दिशामें अग्रसर होनेपर यहां हम एक खास मोड़पर पहुंच जाते हैं. यह वह मोड़ है कि जहांसे 'निगमकल्पतरुफल'रूप भागवतमें वर्णित सर्गादि दशविध लीलाओंके अनन्य कर्ता श्रीकृष्णकी दशमस्कन्धके १२=१५से लेकर २५=२८ अध्यायोंमें वर्णित प्रमेयरूपताका तथा साधनरूपताका उपनिषद्वर्णित प्रमेय एवं साधन के साथ जो घनिष्ठ सम्बन्ध है उसे दृष्टिगोचर बना पाना सुलभ हो जाता है.

लौकिक विषयोंकी अनुभूति सर्वदा सुख-दुःखके द्वन्द्वमें जकड़ी हुई रहती है। उन्हीं विषयोंकी या घटनाओंकी अनुभूति, परन्तु, साहित्य संगीत चित्रकला मूर्तिकला अथवा नाटक आदि कलात्मक माध्यमोंके द्वारा जब संपन्न होती है तो अनुभूयमान सुख-दुःख भी एक विलक्षण आनन्दको प्रकट करने लग जाते हैं। कोई व्यक्ति वस्तु या घटना वास्तविक हो या अवास्तविक, प्रकट वर्तमान कालकी हो अप्रकट भूत-भविष्यकालकी, जाति-गुण-धर्म-रूप-रंग-गंध इत्यादिके आधारपर हम लक्षण दे पाते हों या नहीं, मूर्त हो या अमूर्त, जीवन-मरण स्वप्न-जागरण ज्ञानाज्ञान जड़-चेतन शुभाशुभ सुन्दरासुन्दर के क्रिया-कलापोंको एक सक्षम अभिनेता अपने कुशल अभिनयद्वारा प्रकट करके रसिकजनोंके हृदयको रसानुभूतिसे परिपूर्ण कर सकता है। इसी तरह ब्रह्म भी, यदि इस जगत्में प्रकट हुवे सारेके सारे सत्-त्यत् निरुक्त-अनिरुक्त निलयन-अनिलयन विज्ञान-अविज्ञान मूर्त-अमूर्त मर्त्य-अमृत नित्य-अनित्य चल-कूटस्थ आदि रूपोंको धारण करनेवाला एक अभिनेता जैसा ही हो तो, इस ब्रह्मकी लीलाके रूपमें जगत्को जाननेवाला जागतिक सुख-दुःख शोक-मोह ज्ञानाज्ञान के सकल द्वन्द्वोंमें भी एक निर्द्वन्द्व आनन्दकी रसानुभूति कर पानेको समर्थ बन सकता है। अतएव तामस प्रकरणकी विवेचनामें श्रीमहाप्रभु यह बात भारपूर्वक कह दी थी कि दिव्य चतुर्भुज आकारवाले श्रीकृष्णका द्विभुज प्राकृत शिशुरूप बन जाना एक दिव्य नाटन है। इस नाटनमें उनके तात्त्विक लीलास्वरूपको ज्ञान पानेके साधन/प्रमाण स्नेहभक्तिमूलक अज्ञान और अन्यथाज्ञान ही हो सकते हैं, वैराग्य सांख्य योग तप जप ध्यान व्रत होम यज्ञादि नहीं। यहां भागवतशास्त्रीय सावधानी एक यह अपेक्षित है : अवतारकालमें प्रकट प्रमेयबलके कारण तो अज्ञानमूलक या अन्यथाज्ञानमूलक वैराग्यादि विहित साधनोंकी तरह ही अविहित स्नेह या भक्ति या ईर्ष्या-मात्सर्यादि भी कारगर हो सकते हैं। अनवतारकालमें, परन्तु, अज्ञानमूलक या अन्यथाज्ञानमूलक भक्तिभाव भी कारगर हो नहीं पाता। अर्थात् अज्ञानमूलक भक्तिभाव भी निर्बल होता है और भक्तिमूलक हों तो अज्ञान या अन्यथाज्ञान भी प्रबल भागवतोपायतया

अभिनन्दनीय ही माने गये हैं— “विज्ञानं च अविज्ञानं च सत्यं च अनृतं च सत्यम् अभवत्! यदिदं किञ्च तत् ‘सत्यम्’ इति आचक्षते!”

इस श्रुति-स्मृति-सूत्रसारभूत भागवत रहस्यको भलीभाँति समझनेकेलिये इस एक सुबोधिनी (१०।१३।४३) वचनका अवगाहन अतीव उपकारी होगा:—

भगवान् जैसे अर्थसृष्टिरूप हैं, वैसे ही शब्दसृष्टिरूप भी भगवान् ही हैं. रूपसृष्टिकी तुलनामें, परन्तु, नामसृष्टि विलक्षण है ; देशतः कालतः और स्वरूपतः रूपसृष्टिमें परिच्छेद प्रकट हुवा है; जबकि नामसृष्टिमें ऐसा परिच्छेद नहीं होता. रूपसृष्टि स्थूल होती है; जबकि नामसृष्टि सूक्ष्म होती है. रूपसृष्टि परिवर्तनशील प्रतीत होती है; जबकि नामसृष्टि कूटस्थ होती है. रूपसृष्टिके बारे में जड़-विषय होनेका भास होता है; जबकि नामसृष्टि चेतन-प्रत्ययरूपा प्रतीत होती है. यदि नामसृष्टि ऐसी ही हो तो, रूपसृष्टिको (“ये-ये प्रत्ययाः ते-ते निरालम्बनाः, प्रत्ययत्वात् स्वप्नप्रत्ययवत्” न्यायवश) नामसृष्टिमें लीन या नामान्तर्भूत मान लेना उचित नहीं है. क्योंकि सिद्धान्त सिद्धान्ताभास या पाषण्ड रूप जो नाना वाद प्रकट हुवे हैं उनके अनुरोधवश भगवान्, नामबाह्यतया यथेच्छ, तत्तद् रूपोंमें भी प्रकट हो सकते हैं. अनेक रूपोंमें वाच्य तथा वाचक बन पानेकी भगवान्में अनेकविध स्वाभाविक शक्तियां हैं. अतएव वक्ता किसी बातको जैसे भी बोलना चाहता हो वह बात वैसे बोली जा सकती है. जिस किसी शब्दसे जो बात हमें कहनी हो हम कह पाते हैं (अन्यथा इतने मतमतान्तर प्रकट कैसे हो पाते?).

इस उद्धरणके अवलोकन करनेसे जो धारणा उभर कर सामने आती है वह यह है कि तत्त्वनिर्धारणार्थ जो कतिपय निकष दर्शनशास्त्रोंद्वारा प्रस्तावित किये गये हैं, यथा:—

(१) अनुभूतिके यथार्थ अर्थात् अपने विषयके अनुरूप होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

(२) फलाविस्वादिनी प्रवृत्तिकी जनक होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

कोष्ठी है काठि प्रकाशरत्नी तमसुः आश्रय प्रोषः (०६।१३।६ त्रिभु)

(३) अनधिगत एवं अबाधित अर्थरूप विषयके बारेमें पैदा होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है.

(४) स्वतो अविसंवादी होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है.

(५) सकल धारणाओंसे संकलित अनेकान्त दृष्टि ही प्रमाण होती होनेसे ऐसी अनेकान्त धारणाका विषय ही प्रमेय होता है. तत्तद् धारणाओंके विषय व्यवहारमें प्रामाणिक होने पर भी परमार्थतः प्रामाणिक नहीं होते.

इनमें शुरुआतके दो निकषोंमें अनुभूतिमें प्रामाण्यका आधान अनुभूतिसे बाह्य उसके विषयके गुणोंसे निर्भर दिखलायी देता है; अतः जो विषय इन गुणोंसे रहित हों वे स्वविषयिणी अनुभूतिमें प्रामाण्यके आधानार्थ सक्षम नहीं हो पाते. क्योंकि अनुभूतिमें उसके विषयका भास जिस तरहका हो रहा हो, वस्तुतः विषयके वैसे न होनेपर, अनुभूतिको 'प्रमाण' कह पाना शक्य नहीं. बीचके दो निकषोंमें अनुभूतिमें, प्रामाण्यका आधान स्वयं अनुभूतिमें रहे गुणोंपर निर्भर होता है; अतः स्वयं अनुभूतिके इन गुणोंसे रहित होनेपर वह अपने आपमें प्रामाण्यके प्रकटनार्थ सक्षम नहीं हो पाती. क्योंकि अपना विषय अनधिगत एवं अबाधित है या नहीं यह बात अनुभूतिको स्वयंसे पूछनी पड़ती है विषयसे नहीं. इसी तरह स्वयंमें कहीं-कोई स्वतोविसंवादिता है या नहीं इस शंकाका समाधान भी अपने विषयसे पूछ कर नहीं किन्तु अपने-आपसे पूछ कर ही पाना पड़ता है. अन्तिम निकषके बारेमें यह उल्लेखनीय हो जाता है कि सकल धारणाओंके अन्तर्गत अनेकान्तदृष्टिको ही अप्रामाणिक माननेवाली धारणाका अन्तर्भाव तो अनेकान्तदृष्टिमें स्वीकार्य हो नहीं पाता. फलतः अनेकान्तदृष्टिका एकान्तिक प्रामाण्य सर्वमान्य नहीं हो पाता.

इस सन्दर्भमें यह जान लेना आवश्यक है कि लोकव्यवहारके सन्दर्भमें श्रीमहाप्रभुके मतमें प्रथम निकषको मान्यता प्रदान की गई है — "निश्चयो यथार्थानुभवः अर्थो हि ज्ञानस्य अर्धम् अङ्गम्; अतएव स्मृतिः न निश्चयात्मिका, अर्थाभावात्. अनुमितिरपि सम्बन्धिव्यवधानेन अर्थजनितैव". (सुबो. ३।२६।३०) अर्थात् यथार्थ अनुभव निश्चयरूप होता है. क्योंकि



अनुभूतिका विषय = अर्थ ज्ञानका आधा अंग होता है; अतएव स्मृति निश्चयरूपा नहीं होती, स्मर्यमाण अर्थके अविद्यमान होनेके कारण. यद्यपि स्वयं अपने विषय अग्निसे अनुमितिरूप अनुभूति भी उत्पन्न नहीं होती; फिरभी विद्यमान अग्निसे पैदा होनेवाली विद्यमान धुंआसे पैदा होनेके कारण अनुमितिको विद्यमान अर्थपरंपराजनित मानना पड़ता है. इस विवरणसे सिद्ध होता है कि लोकव्यवहारसंबन्धी प्रामाण्यव्यवस्था के बारेमें श्रीमहाप्रभुने प्रथम निकषको मान्य रखा है. तृतीयस्कन्धके पंदरहवें अध्यायके ४६वें श्लोकमें श्रीमहाप्रभुने एक उल्लेखनीय बात जो इस सम्बन्धमें कही है वह यह है कि ब्रह्मके बारेमें किसी भी तरहका कोई निर्णय लेना हो तो दोमेंसे कोई एक आधार हमारे पास अवश्य होना चाहिये : या तो शास्त्रोंका भलीभांति बोध अथवा ब्रह्मसाक्षात्काररूप स्वानुभव. शास्त्र भी “तं त्वौपनिषदं पुरुषम्” एवं “मनसैवानुद्रष्टव्यम्” जैसे दो तरहके वचनोंद्वारा यही बात कहना चाहता है. जब शास्त्रोंमें यह कहा जाता है कि “न चक्षुषा पश्यति कश्चनैनम्” या “न तं विदाथ” तो उसका तात्पर्य अनधिकारी दुष्टजनों को ब्रह्मसाक्षात्कार नहीं होता इतना ही केवल होता है. कथमपि एतावता यह विवक्षित नहीं मान लेना चाहिये सदधिकारियोंको भी कभी ब्रह्मसाक्षात्कार हो ही नहीं सकता. यह बात और है कि ब्रह्मसाक्षात्कार, केवल निजसत्त्वके कारण, सदधिकारियोंको नहीं हो पाता. वह तो जीवसत्त्व जब भगवत्कृत जीववरणरूप साधनका अवान्तरव्यापार हो तभी सम्भव हो पाता है. “यमेवैष वृणुते तेन लभ्यः” सदृश वचनोंका यही आशय है.

अतः अलौकिक प्रमेय ब्रह्मके बारेमें श्रीमहाप्रभुको व्यवस्थित विकल्प मान्य हैं :-

### (१) प्रमाणबलमूलक व्यवस्था

इस (१) कल्पमें पुनः दो अवान्तर कल्प श्रीमहाप्रभुने दिखलाये हैं : (क) पूर्ण ज्ञानके उदयसे पूर्वभावी प्रामाण्य-व्यवस्था (ख) पूर्ण ज्ञानके उदयसे उत्तरभावी प्रामाण्य-व्यवस्था.



अतः (१/क) कल्पके बारेमें श्रीमहाप्रभुने अपना मत “वेदाः श्रीकृष्णवाक्यानि....न तन्मानं कथंचन” (शास्त्रा.प्र. ७-८)में श्रुति गीता सूत्र और भागवत की एकवाक्यतापत्र वचनराशिको प्रमाण मान कर निरूपित किया है. (१/ख) कल्पके बारेमें भी यहां स्पष्टता कर दी गई है कि “वाङ्मात्रमेव प्रमाणम्, अर्थस्य भगवद्रूपत्वात्” (शास्त्रा.प्र. ९) यहां ‘पूर्णज्ञान’ पदप्रयोग ब्रह्मके अपरोक्ष ज्ञानके अभिप्रायवश नहीं हुवा है किन्तु “मान्य सकल शास्त्रोंके सुव्यवस्थित बोध” के अभिप्रायवश हुवा है. इस पूर्णज्ञानोदयवाले कल्पका निरूपण श्रीमहाप्रभुने—“अर्थोऽयमेव निखिलैरपि वेदवाक्यैः रामायणैः सहितभारतपञ्चरात्रैः अन्यैश्च शास्त्रवचनैः सह तत्त्वसूत्रैः” (शास्त्रा.प्रक. १०४) वचनमें किया है.

जिज्ञासा या शिष्योपदेश की अवस्थामें श्रुत्यादि प्रमाणचतुष्टयीके, अन्यथा प्राप्तबोधवस्थामें सकल शास्त्रोंके भी, आधारपर “एकमेवाद्वितीय ब्रह्मके अनेकविध परस्परविरुद्ध गुण-धर्म-रूपोंको धारण” करनेके तथ्यको दृष्टिगत रखकर प्रमाणबलावलम्बिनी व्यवस्था स्वीकार करके ब्रह्मनिरूपणमें सकल विरोधाभासोंका उपशमन किया जा सकता है.

प्रमाणबलके उभयविध कल्पोंमें यह नितान्त अवधारणीय है कि इनमें याथार्थ्यावगति स्वयं दुष्परीक्ष्य होनेसे—“वेदाः’ इति शब्दएव प्रमाणं, तत्रापि अलौकिकज्ञापकमेव. तत् स्वतःसिद्धप्रमाणभावं प्रमाणम्” (शास्त्रा. प्रक. ७). अर्थात् अलौकिक प्रमेयके ज्ञापक होनेसे वेदादि शास्त्रोंके शब्द ही प्रमाणतया मान्य हुवे हैं; और इनका प्रमाण होना भी स्वतःप्रामाण्यके रूपमें अभिप्रेत माना गया है. इससे सिद्ध होता है कि यहां तृतीय निकष श्रीमहाप्रभुको अभिमत है.

## (२) प्रमेयबलमूलक व्यवस्था

श्रीमहाप्रभुने यह स्पष्टीकरण भी दिया है कि विचारकों अथवा भक्तों की धारणाओंके या भावनाओं के अनुरूप स्वरूपधारण करनेकी भगवत्सामर्थ्य अर्थात् प्रमेयबलके आधारपर भी ब्रह्मनिरूपणमें सकल विरोधाभासों का उपशमन किया जा सकता है.

(सूत्रो. ३।२६।३०) अर्थात् यथार्थ अनुभव निरवच्छेद होता है. क्योंकि

ऐसी स्थितिमें प्रमेयबलके कल्पमें यह अवधारणीय है कि निजेच्छया या निजभक्तोंके भावोंके अनुरोधवश वह प्रमेय जिस रूपमें प्रकट हुवा हो उससे विपरीत रूप, चाहे शास्त्रप्रमाणसिद्ध ही क्यों न हो, का दुराग्रह प्रामाण्यव्यवस्थाके प्रथम निकषका अनादर है. कमसे कम यह तत्त्व स्वरूपधारणलीलाके प्रसंगमें होती भगवत्स्वरूपानुभूतिके सन्दर्भमें तो अपरिहार्य है ही.

अर्थात् प्रमाणबलवाली व्यवस्थामें, प्रथम निकषरूप याथार्थ्यके दुष्परीक्ष्य होनेसे, प्रमाणके अनुसार, अर्थात् तृतीय निकषके अनुसार, प्रमेयस्वरूपका निर्धारण किया जाना चाहिये. इसी तरह प्रमेयबलवाली व्यवस्थामें, याथार्थ्यके सर्वथा सुपरीक्ष्य होनेसे, स्वतःप्रकट प्रमेयके अनुसार, अर्थात् प्रथम निकषके अनुसार, किसी एक अनुभूतिके, अथवा दो अनुभूतिओंके परस्पर विरुद्ध होनेपर भी, प्रमाण या अप्रमाण होनेका निर्धारण किया जाना चाहिये.

परब्रह्म परमात्मा भगवान् श्रीकृष्णने, 'कर्तुमकर्तुमन्यथाकर्तुं' निजसामर्थ्यवश शिशुरूप बालरूप कुमाररूप किशोररूप या युवारूप अथवा पुत्र अनुज सखा प्रियतम शिष्य सारथी गुरु आदि बननेके जो-जो रूप-गुण-स्वभाव-सम्बन्ध-कर्म तत्तद् लीलाओंमें प्रकट किये उन्हें व्यावहारिक-सत्य मायिक मिथ्या या आरोपिता मान लेनेपर:-

एकस्तथा सर्वभूतान्तरात्मा रूपं-रूपं प्रतिरूपो बहिश्च....एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति. (कठोप. २।२।९-१२).

यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्ताद्.... तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः. (महाना.उप. १।५-७).

सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाभिवदन् यदास्ते. (चित्युप. १२।७).

स विश्वकृद् विश्वविद् आत्मयोनिः ज्ञः कालकारो गुणी सर्वविद् यः, प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः...य ईशे अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यते ईशनाय. (श्वेता. उप. ६।१६-१७).

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात्. (ब्र.सू. ३।३।१).

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च. (गीता ११।३९).

जैसे अनेकानेक शास्त्रवचनोंके डिंडिमघोषको अनसुना बनाना पड़ेगा. अन्यथा यह स्वीकारना बहुत कठिन है कि एकमेवाद्वितीय ब्रह्म, मायारूप उपाधिके बिना, स्वतः अनेक रूप धारण कर नहीं सकता! ऐसी स्थितिमें महाभारत-भागवतादिमें वर्णित अवतीर्ण श्रीकृष्णके स्वरूप या लीला को मायिक या केवल व्यावहारिक-सत्य मानना श्रीकृष्णके आत्ममायापरिगृहीत जन्म-कर्मों की दिव्यताका प्रत्याख्यान है. अतएव उपनिषद् गीता ब्रह्मसूत्र भागवतादि शास्त्रोंके आधारपर श्रीमहाप्रभुने मायाके भी त्रिविध रूप स्वीकारें हैं :-

(१) सर्वभवनसामर्थ्यरूपा माया

(२) योगमाया

(३) व्यामोहिका माया

(१) उल्लिखित शास्त्रोंमें सर्वभवनसामर्थ्यरूपा मायाका निरूपण इन वचनोंमें हुवा है: "...मायी सृजते विश्वमेतत्...मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्" (श्वेता.उप. ४।९-१०) "इन्द्रो मायाभिः पुरुरूपः ईयते" (बृह.उप. २।५।१९) "भिन्ना प्रकृतिरष्टधा....प्रकृतिं विद्धि मे पराम्...दैवी ह्येषा गुणमयी मम माया...मयाध्यक्षेण प्रकृतिः सूयते...." (गीता ७।४-५-१४, ९।१०) "....प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितं स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः....अभ्यपद्यत लीलया गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः" - "प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः सतोऽभिव्यञ्जकः कालो ब्रह्म तत् त्रितयं त्वहम्" (भाग. ३।२६।३-५-११।२४।१९).

(२) शास्त्रोंमें योगमायाका निरूपण इन वचनोंमें देखा जा सकता है: "मायाविग्रहधारणः" (कृष्णोप. ११) "सम्भवाम्यात्ममायया"- "रूपं परं दर्शितमात्मयोगात्" (गीता ४।६-११।४७) "यन्मर्त्यलीलौपयिकं स्वयोगमायाबलम्" (भाग. ३।२।१२).

(३) शास्त्रोंमें व्यामोहिका मायाका निरूपण भी अनेक स्थलोंपर मिलता ही है: “तस्मिंश्चान्यो मायया संनिरुद्धः” (श्वेता.उप. ४।६) “न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः माययापहतज्ञानाः” (गीता ७।१५) “ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि तद्विद्यादात्मनो मायाम्” (भाग. २।९।३३).

वैसे तर्कलाघवके विचारसे तो एक सर्वभवनसामर्थ्यरूपा मायाके निरूपणसे ही सभी विराधाभासोंका परिहार शक्य है, फिरभी न तो भगवत्स्वरूप तर्कोत्प्रेक्षित माना गया है और न तर्कके लाघव-गौरवकी आपात्तिके बलपर कुछ सिद्ध या असिद्ध ही हो जाता है. बृहदारण्यकोपनिषद्के पूर्वोद्धृत वचनमें ‘मायाभिः’ पदमें बहुवचनका प्रयोग, इसी तरह गीता-भागवतादिमें मायाजन्य मोहकी कहीं प्रशंसा और कहीं निन्दा, योगमाया और व्यामोहकमाया के भेदके कण्ठोक्त प्रमाण बन जाती हैं. वैसे ‘ब्राह्मण-परिव्राजक’ अथवा ‘उपस्थित सज्जनो! सन्नारिओ! एवं सभाध्यक्ष महोदय!’ न्यायकी तरह ही सर्वभवनसामर्थ्यरूपा माया और योगमाया/व्यामोहकमाया के बीच भेद समझना चाहिये. अर्थात् सभाध्यक्ष ‘सज्जन-सन्नारी’ में अन्तर्भूत होनेपर भी जैसे पृथक्कृत्य उल्लेखनीय होता है वैसे ही सर्वभवनसामर्थ्यके अन्तर्गत ही भक्ति/मुक्ति का प्रदायक आनन्दात्मक स्वलीलाविहारौपयिक साधु योगमायाबल; तथा संसृति/दुर्गति का प्रदायक दुःखात्मक जीवमोहौपयिक असाधु व्यामोहकमायाबल, यों दोनों ही बलोंका उल्लेखनीय कुछ न कुछ स्वरूपवैलक्षण्य है ही. संक्षेपमें जड़-जीव-ईश्वररूपको प्रकट करनेवाले बलको ‘सर्वभवनसामर्थ्य’ कहा जाता है; और प्रकट हुवे जड़-जीव-ईश्वररूपोंके साथ क्रीड़ा में प्रकट बलको ‘योगमाया’ या ‘व्यामोहकमाया’ कहा जाता है.

द्वितीयस्कन्धके नवमाध्यायके प्रारम्भमें इनका सुविशद निरूपण श्रीमहाप्रभुने किया है. वहां यह दिखलाया गया है:—

सच्चिदानन्द ब्रह्मके सदंशकी शक्ति क्रियारूपा माया होती है. चिदंशकी शक्ति व्यामोहिकारूपा माया होती है. आनन्दांशकी शक्ति सर्वभवन-सामर्थ्यरूपा माया होती है. आनन्दांशकी शक्ति

सर्वभवन-सामर्थ्यरूपा माया होती है. ये तीन तरहकी शक्तियाँ सच्चिदानन्दांशोंके धर्मोंके बोधक 'सत्ता' / 'सत्त्व', 'चैतन्य' / 'चित्त्व' एवं 'आनन्दत्व' रूप पदोंद्वारा अभिधेय बनती हैं. अखण्डैकरस सच्चिदानन्दमें जब ये धर्म पृथक्-पृथक् अर्थक्रिया प्रकट करना शुरू करते हैं तो धर्मीभूत सदंश चिदंश एवं आनन्दांश भी परस्पर पृथक्-पृथक् रूप प्रकट करने लग जाते हैं. श्रुतिमें 'प्रजायेय' पदद्वारा ब्रह्मके सृष्टिसंकल्पका निरूपण किया गया है. अतएव आनन्दांश जब इतरद्वयापेक्षया उत्कृष्ट बन जाता है, तब इतर दोनों अर्थात् सदंश और चिदंश अपनेसे उत्कृष्ट आनन्दांशके अनुषंगी एवं अनुसेवी बन जाते हैं. परिणामस्वरूप सदंशकी क्रियाशक्ति एवं चिदंशकी व्यामोहकशक्ति आनन्दांशमें पर्यवसित हो जाती हैं. इसी तरह क्रिया एवं ज्ञान की शक्तिओंका धर्मी या आश्रय आनन्दांश बन जाता है. मूलमें ज्ञानरूप धर्मवाले चिदंशकी ज्ञानशक्ति जब आनन्दांशमें पर्यवसित हो जाती है, तब स्वयंकी ही शक्ति स्वयं चिदंशको व्यामोहित करने लग जाती है. और इस तरह उस चिदंशको जीव बनना पड़ता है. क्रियाशक्तिके जानेके कारण सदंश जड़ अव्यक्त=प्रकृति बन जाता है. बादमें आनन्दांशमें पर्यवसित हुई क्रियाशक्तिके यथायथ उद्गम या तिरोगम के कारण महदहंकारादिक्रमसे घट-पटपर्यन्त व्यष्टि/समष्टि जड़रूपोंके यथायथ आविर्भाव या तिरोभाव होते रहते हैं. इसी तरह चिदंश भी आनन्दांशमें पर्यवसित स्वकीय ज्ञानशक्तिके अंशभूत अनेकानेक ज्ञानोंसे अनेकानेक जीवोंके रूपमें अभिव्यक्त या तिरोहित होते रहते हैं. मूलमें स्वयंकी परन्तु आनन्दांशमें जा कर पर्यवसित हुई चिदंशशक्ति व्यामोहिका माया, जब जीवको मोहित करने लगती है, तब वह जीव बोधरूप होनेके बावजूद आनन्दांशसे पृथक् हो जानेके कारण आनन्दांशकी खोजमें निकटमें उपलब्ध प्राणका संगी बन जाता है. ऐसे प्राणसंगी चिदंशको 'जीव' कहा जाता है, "जीव प्राणधारणे" धातुसे शब्दनिष्पत्तिके आधारपर भी यह सिद्ध हो सकता है. स्वयं चिदंशकी मायासे मोहित जीवको भगवान् जबतक पूर्ण ज्ञानशक्ति प्रदान नहीं करते, तबतक वह प्राणधारणके प्रयत्नोंको छोड़ नहीं पाता. पूर्णज्ञान पा लेनेपर प्राणसंगके

व्यसनको छोड़ कर वह पुनः शुद्ध चिद्रूपतामें अवस्थित हो जाता है. इस शुद्धावस्थामें प्राकृत सत्त्वादि गुणत्रयी, बुद्धि, अहंकार, मन से शुरु करके रूपरसादि गुणवाले जड़देहके घटक पृथिव्यादि विषयोंकी आधीनतासे भी चिदंश छुटकारा पा लेता है. एतावता चिदंशमें जगत्कर्तृत्वकी सामर्थ्य तो आ नहीं पाती, क्योंकि वह शक्ति तो केवल आनन्दांशमें ही रहती है.. आनन्दांशके साथ मिलन होने पर ही जीवको आनन्दानुभूति हो पाती है. ...यह प्रक्रिया सर्वश्रुतिवचनोंके अनुरोधवश श्रुतार्थापत्तिसिद्ध है; और शास्त्रवचनाशयनिर्धारणार्थ सर्वत्र उपयुक्त भी. अन्य प्रक्रिया शास्त्राभिप्रायको कुण्ठित बनाती हैं.

योगमाया का निरूपण श्रीमहाप्रभुने दशमस्कन्ध (१०।३।४७ तथा १०।२६।१) में इन शब्दोंमें प्रस्तुत किया है:—

यह योगार्थ ही होती है. भगवान्की दिव्य लीलामें जब लीलोपयोगी लोकव्यामोहन या चमत्कार दिखाना अभीष्ट होता है, तब इसे व्यापारित किया जाता है. योगमाया यथास्थित वस्तुका भी अन्यत्र स्थापन कर देती है. इस शक्तिका उपयोग प्रभु लीलार्थ करते हैं. प्रमाण और रक्षण की लीलामें जैसे बलभद्रको साथ रखा जाता है वैसे ही लोकमें अलौकिक लीलारूप कार्यको सिद्ध करनेको योगमायाको साथ रखा जाता है. बलभद्र और योगमाया के बीच योगमाया अन्तरंगतर होती है. इसके कारण प्रमाण और फल(=आनन्द) का अपने प्रमेय=विषय या साधन से अन्यत्र भी योजन(उपलम्भकत्व/उपलम्भ) सम्भव हो जाता है(इसी तरह विदित प्रमेयका अश्रुतपूर्व प्रमाणसे होते अनुभव के साथ योजन या विहित साधनकी श्रुतपूर्व फलकी अप्रापकताके साथ योजन भी शक्य हो जाता है).

यहां संक्षेपमें पुनः इतना जान लेना आवश्यक है कि तैत्तिरीयोपनिषद्का जो वचन इस भूमिकाके उपक्रममें दिया गया है, उसमें उपलक्षणविधया परिगणित सत्-त्यद् आदिके द्वन्द्वोंको, जो सच्चिदानन्द ब्रह्मने अपने चिदंश या आनन्दांश के निगूहनद्वारा इस जगत्में प्रकट किया गया है, उसे सर्वभवनसामर्थ्यरूपा मायाद्वारा ही किया हुआ कार्य जानना चाहिये.



ऐसे द्वन्द्वात्मक जगत्में अपने आनन्दांश या चिदंश को तिरोहित किये बिना जब सच्चिदानन्द भगवान् स्वयं लीलार्थ प्रकट होते हैं तो, पूर्वोक्तविध द्वन्द्व अपनी योगमायाद्वारा प्रकट करते हैं। जब भक्ति या मुक्ति में से कोई भी एक फल जीवात्माको देना अभीष्ट न हो, तब व्यामोहकमायाद्वारा उस जीवात्माको मोहित बना दिया जाता है।

इस प्रसंगमें तामसफलप्रकरणके प्रारम्भमें श्रीमहाप्रभुने एक निरतिशय मननीय निरूपण किया है, जिसे यहां उद्धृत करनेके लोभका संवरण दुर्वार है:—

भक्तिप्रतिपादक एवं ज्ञानप्रतिपादक यों दो तरहके शास्त्रोंके आधारपर भगवान्के वास्तविक स्वरूपका जैसे बोध होता है; वैसे ही कभी-कभी स्वयं भगवत्स्वरूप स्वयमेव स्वबोधजनक बन जाता है। ब्रजमें भगवान् अपने सच्चिदानन्दरूपमें अवतीर्ण या प्रकट हुवे हैं, मुक्ति(या भक्ति)के प्रदानार्थ ही। अतः जिस-किसीका जिस-किसी उपायद्वारा भगवान्के साथ सम्बन्ध जुड़ जाता है, उसे उसी उपायसे मुक्ति(या भक्ति) मिल जाती है। भूतलपर भगवान्को प्रकट करने हेतु ज्ञान या भक्ति उपयोगी उपाय हैं; परन्तु भगवान् यदि स्वेच्छया स्वतःप्रकट हो गये हों तो फिर ज्ञान या भक्ति की कोई उपयोगिता रह नहीं जाती! यहां तो भगवान् स्वतएव सर्वजनोंके नयनगोचरतया प्रकट हो गये हैं, मुक्ति(भक्ति)दानार्थ। क्योंकि ईश्वरेच्छाको शास्त्रनियमोंमें जकड़ा नहीं जा सकता! अतः भगवान्के आविर्भावके तीन उपाय सिद्ध होते हैं : १. स्वेच्छा २. भक्ति अथवा ३. ज्ञान। अनवतारकालमें ज्ञान या भक्ति दो ही औत्सर्गिक हेतु बनते हैं; परन्तु अवतारदशामें ज्ञान-भक्ति प्रयोजक नहीं रह जाते। (वैसे) बरसातमें तो जल सर्वत्र सुलभ रह सकता है, एतावता क्या कूप या नदी आदिको कोई अनुपयोगी मान सकता है?

अस्तु, अब हमें यह देखना है कि जन्मप्रकरणके बाद प्रमाणप्रकरणमें निरूपित भक्तिहेतुक अज्ञान एवं अन्यथाज्ञान रूप प्रमाणोंके प्रमेय बने भगवत्स्वरूपका वर्णन इस प्रमेयप्रकरणमें कैसे हुवा है। ये अज्ञान और अन्यथाज्ञान व्यामोहिका मायाके कार्य नहीं हैं प्रत्युत योगमायाके कारण



प्रकट हुवे हैं। अर्थात् स्वयं भगवान्‌के द्वारा अपनी दिव्य योगमायाके बलसे परिगृहीत रूपके वश ये अज्ञान और अन्यथाज्ञान पनपे हैं। जैसे कोई शिल्पी अपनी छेनीसे तराश-तराश कर किसी शिलामें सौन्दर्यको प्रकट कर देता है, वैसे भगवत्स्नेहोद्भूत दिव्य अज्ञान और अन्यथाज्ञान के वश प्रमाणलीला ही शनैः-शनैः घनीभूत हो कर प्रमेयलीलामें साकार होती हुई इस अवस्थाको प्राप्त हुई है!

भक्तिकी विभिन्न अवस्थाओंकी बीजभाव=वरण रुचि स्नेह आसक्ति और व्यसन के रूपमें निरूपित किया गया है। व्रजमें प्रकट होनेका प्रभुका संकल्प वरणस्थानीय भावांकुरणकी प्रक्रिया है। प्राकृत शिशुकी तरह मनोहर शिशुवपुःधारण उस अंकुरित रुचिको प्रेमकन्दलित बनानेकी प्रक्रिया है। यह जन्मप्रकरणका वर्ण्यविषय है। अपनी मनोहारिणी बालक्रीड़ाओं से उस कन्दलित प्रेमको भगवान् प्रणय-स्नेहोद्भूत अनेकविध मनोरथोंकी शाखाप्रशाखाओं से सम्भृत तथा पल्लवित करते हैं। यह प्रमाणप्रकरण का वर्ण्य-विषय है। इस प्रमेयप्रकरण में उस पल्लवित प्रणय-स्नेहो रागात्मिका आसक्तिमें कलिकायित किया जाना है कि जिसे अग्रिम साधनप्रकरणमें अनुरागात्मिका प्रत्याशाओंके कुसुमके रूपमें खिलाना है। इसी तरह अन्तिम फलप्रकरणमें इसे प्रपञ्चविस्मृतिपूर्वक भगवद्व्यसनमें फलित हो जाना है।

प्राकृत बालकके रूपमें अवस्थित भगवान् ही प्रमेयभावापन्न भी हैं। अतएव प्राकृत बालककी तरह तो भगवान् असमर्थ नहीं हैं। भगवान् अपने अप्राकृत या अलौकिक सामर्थ्यको यदा-कदा सकलजन-नयन-गोचरतया प्रकट भी कर देते हैं; तब भी व्रजके गोप-गोपीजन अपना वात्सल्य या स्नेहभाव भगवान्‌के बारेमें छोड़ नहीं पाते। श्रीमहाप्रभु, अतएव, कहते हैं—“अण्वपि ब्रह्म व्यापकं भवति। यथा कृष्णः, यशोदाक्रोडे स्थितोऽपि, सर्वजगदाधारो भवति” (शास्त्रा. प्रक. ५४) अर्थात् अणुपरिमाण होनेपर भी ब्रह्म व्यापक हो सकता है। जैसे श्रीकृष्ण, माता यशोदाकी गोदमें लेटे हुवे होनेपर भी, अखिल ब्रह्माण्डके आधार होते हैं। अपनी यह विरुद्धधर्माश्रयता भगवान्‌ने बाललीलामें प्रकट

न की हो ऐसा भी नहीं कहा जा सकता है. स्तनपानरत भगवान् ने अपने मुखारविन्दमें ही समग्र ब्रह्माण्डके दर्शन अपनी माताको करा दिये; और इसे साक्षात् स्वनेत्रोंसे निरखनेके बाद भी माता यशोदा स्वीकार न सकी! इससे पता चलता है कि वह बालरूप कितना मनोहारी रूप रहा होगा!!

“सर्वं खलु इदं ब्रह्म” या “एतदात्म्यमिदं सर्वम्” जैसे वचनोंमें वर्णित आत्मतत्त्वके साक्षात्कारकेलिये उपनिषदोंमें कहा गया है—“तद् एतत् प्रेयः पुत्रात्”—“एतं वै तम् आत्मानं विदित्वा ब्राह्मणाः पुत्रैषणयाश्च. ..व्युत्थाय अथ भिक्षाचर्यं चरन्ति” तो यह ज्ञानिओंकेलिये तो अवश्य ही सच बात है. उस सर्वात्माकी सर्वरूपता ज्ञानिओंकेलिये अवश्य ही सर्वाधिक स्पृहणीय होती होगी; परन्तु माता यशोदाकेलिये वह सर्वरूपता नहीं किन्तु पुत्ररूपता ही नितान्त स्पृहणीय है. अतएव ऐसी तत्त्वसाक्षात्कारैषणासे ‘व्युत्थित’ होनेके कारण, माता यशोदा श्रीकृष्णको अपने आत्मज होनेके अलावा और कुछ मानने तैयार ही नहीं है! सर्वात्माके पुत्ररूपेण प्रमेय बननेपर पुत्रत्वसे अधिक प्रिय सर्वात्मत्व हो नहीं पाता—सर्वात्मत्वसे भी कहीं अधिक प्रेम पुत्रत्वके बारेमें ही प्रकट हो जाता है. इस लीलाचमत्कृतिका वर्णन प्रमाणप्रकरणकी सुबोधिनी(१०।८।४५)में इस तरह किया गया था:—

क्रियाशक्तिके निरूपणद्वारा भगवन्माहात्म्यकी प्रतिपादिका वेदत्रयीने, ज्ञानशक्तिके निरूपणद्वारा उसी माहात्म्यकी प्रतिपादिका उपनिषदोंने, नित्यानित्य वस्तुकी विवेचनाद्वारा अनित्य वस्तुके मोहसे छुड़ा कर नित्य वस्तु भगवान् की ओर ले जानेवाले सांख्यशास्त्रने, भगवदितर विषयोंकी चिन्तासे चित्तको छुड़ा कर केवल भगवान् में उसे निरुद्ध करनेवाले योगशास्त्रने, भगवन्माहात्म्यनिरूपक पाशुपत एवं वैष्णव तन्त्रशास्त्रोंने, इसी तरह तत्तद् दर्शनशास्त्रोंने भी तत्तत् प्रमेयोंके रूपमें जिन श्रीकृष्णका माहात्म्य गाया है, ऐसे श्रीकृष्णके माहात्म्यको निजनेत्रोंसे निहार कर भी, माता यशोदा, सर्वात्मा मानने के बजाय अपना आत्मज ही मानना चाहती हों तो पुत्रभाववाली अविहित भक्तिमें माता यशोदा सुप्रतिष्ठित हो गयी हैं, यह सिद्ध हो जाता है (फिरभी इसे अज्ञानजन्य मोह माननेसे बड़ा अज्ञान या मोह, और क्या हो सकता है?).

भगवान्‌के जन्म लेनेके साथ शुरु हुई उत्सवोंकी परम्पराद्वारा, अनेकविध असुरोंके उपद्रवोंसे पैदा होते भयद्वारा, उन सभीसे भगवान्‌के उबर जानेके कौतुकद्वारा, गर्गमुनिके विस्मयजनक वचनद्वारा, यमलार्जुनभंगद्वारा; और बकासुरवधादिके अनेकविध उपद्रवोंकेद्वारा भी भगवान्‌ने मुख्यतया नन्द-यशोदाके; और वैसे तो सभी ब्रजजनोंके हृदयोंको अपनेमें निरुद्ध=निरतिशयासक्त बना लिया था. अतः बाल्यावस्थामें भी प्रमेयरूपता सम्पन्न हो जानसे, इन सात अध्यायोंवाले प्रकरणमें स्नेहोत्तरभाविनी भक्तिकी तृतीय अवस्था आसक्तिका ही सप्तविध निरूपण अभिप्रेत है. इसमें मुख्यता गोप-गोपिकाओंकी है.

जैसा कि पहले भी कहा जा चुका है कि ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य ये छह भगवद्धर्मोंके अलावा सातवें धर्मों स्वयं भगवान्‌के निरूपणार्थ ही ये क्रमशः सात अध्याय हैं.

तदनुसार:-

प्रमेयप्रकरणके प्रथम (आदितः १२=१५) अध्यायमें: ब्रजलीलामें अपने असाधारण अलौकिक सौन्दर्यवश सभीका मन अपने वशमें, अर्थात् अपनेमें निरुद्ध, कर लेनेके कारण भगवान्‌ का ऐश्वर्य गुण निरूपित हुवा है. 'निरोध' का अर्थ, जैसा कि हम देख ही चुके हैं, प्रपञ्चको भूलभाल कर भगवान्‌में मनका लग जाना है. अतः प्रपञ्चासक्तिको तोड़नेका अनुभाव भगवान्‌ने ब्रजमें बसनेवाले दुष्टजनोंके निग्रहद्वारा प्रकट किया. इसमें सर्वप्रथम प्रमेयरूप भगवान्‌ने अपने समग्र लीलापरिकरकी दिव्यता अपने अग्रज श्रीबलभद्र, जो प्रमाणरूप हैं, उन्हें समझायी है. इसमें उनमें निजावेश इंगित हुवा है. अतएव भगवदाविष्ट श्रीबलरामद्वारा धेनुकासुरके वधका वर्णन भी श्रीकृष्णके ही चरित्रनिरूपणतया किया गया समझना चाहिये. इस लीलाकेद्वारा प्रमेयरूप भगवान्‌ने प्रमाणाविष्ट हो कर निजासक्तिमें ब्रजवासियोंकेलिये अनुपयोग ऐसे देहाध्यासके निवारणका अनुभाव प्रकट किया है. क्योंकि भगवदासक्तिमें अनुपयोगी देहाध्यास तो अज्ञानजन्य ही होता है, जबकि उपयोगी तो योगमायाजन्य ही होता है, यही तो भागवतका गढ़ रहस्य है. इस तरह "प्रपञ्चविस्मृति + भगवदासक्ति

= निरोध"के समीकरणमें पूर्वदल - 'प्रपञ्चविस्मृति'के अन्तर्गत देहाध्यासके निर्वर्तनके बाद जो उत्तरदल - 'भगवदासक्ति' है उसके अन्तर्गत भगवद्रूपासक्तिका निरूपण - "तं गोरजश्छुरितकुन्तल.... यदपांगमोक्षम्" (१०।१२।४२-४३) श्लोकोंमें हुआ है।

इस लोकातिशायी सौन्दर्यके कारण मुख्यतया यहां गोपिकाओंके, और आनुषंगिकतया अन्योके भी, मानसिक निरोधका निरूपण हुआ है। इसी तरह इस प्रकरणके वेणुगीतवाले अन्तिमाध्यायमें वाचिक निरोधका; तथा आगे चलकर फलप्रकरणमें कायिक निरोधका भी निरूपण किया जायेगा।

द्वितीय (आदितः १३=१६) अध्यायमें : कालीयनागके दमनके वर्णनद्वारा भगवान्के वीर्य गुणका निरूपण अभिप्रेत है। भगवदासक्त जीवकेलिये तत्तद् इन्द्रियोंकी तत्तद् विषयोंमें रही आसक्ति कालीयनागके फनोंमें रहे विषकी तरह अनिष्टकारिणी होती हैं। कालीयनागके फनोंकी जैसी हमारी इन्द्रियोंपर, यदि भगवच्चरणरूपा भक्ति नाचने लग जाये तो, भगवदासक्तिमें अनुपयोगी विषोपम विषयोंमेंसे इन्द्रियोंकी आसक्ति निवृत्त हो सकती है। यों देहाध्यासके निर्वर्तनके बाद गो-गोप-गोपिकाओंका भगवदासक्तिमें अनुपयोगी जो इन्द्रियाध्यास था, उसका निर्वर्तन यहां निरोधांगतया वर्णित हुआ है। यह कालीयदमन व्रजभक्तोंकी भगवदासक्तिकी दृढ़ताकी ही परीक्षा थी।

तृतीय (आदितः १४=१७) अध्यायमें : "कृष्णं हृदाद विनिःक्रान्तं... उपलभ्योत्थिताः सर्वे लब्धप्राणा इव प्रजाः" (१०।१४।१३-१४) श्लोकोंमें अपने दर्शनके दानकेद्वारा व्रजजनोंके प्राणोपम अभीष्ट श्रीकृष्णने सकल व्रजवासियोंको जो प्राणदान किया, उसके वर्णनद्वारा सुस्पष्टतया भगवान्के यश गुणका निरूपण हुआ है। व्रजभक्तोंको भगवान्में साधारण लौकिक स्नेह नहीं था प्रत्युत भगवान् उन्हें निरतिशय प्राणप्रिय थे, यही प्राणदानके वर्णनका अभिप्राय है।

प्रथमाध्यायके अन्तमें, वृन्दावनमें विचरनेवाले तृषार्त गो-गोपबालकोंके विषदूषित जलपानसे निष्प्राण होनेका तथा भगवान्की अमृतवर्षिणी दृष्टिसे

पुनुरुज्जीवित होनेका उल्लेख हुवा है। यह उल्लेख भी अज्ञानप्रयुक्त प्राणाध्यासके निर्वर्तनद्वारा गो-गोपबालकोंको, भगवदासक्तिहेतु उपयोगी प्राणाध्यासके प्रदानकी ही लीला थी। स्वनिरूपक अध्यायसे पूर्ववर्णनका हेतु—वे स्वयं जा कर व्रजस्थित सभी व्रजजनोंको भगवान्‌के जलहृदमें कूदनेके वृत्तान्तसे अवगत करें, यही प्रतीत होता है।

जलहृदसे सकुशल बाहर निकलते भगवान्‌के दर्शनमें मिलते आनन्दको, केवल नेत्रेन्द्रियोंके सुखतया वर्णित न कर, व्रजवासियोंके तनमें लौट आये प्राणकी तरह वर्णन करना भी, व्यामोहिका मायासे जन्य प्राणाध्यास व्रजवासियों अब रह नहीं गया था, इस तथ्यके सूचनार्थ है। सभी व्रजजन योगमायासे जन्य अलौकिक प्राणाध्याससे सम्पन्न हो गये थे।

पुनश्च इसी तरह दावाग्निपानके वर्णनद्वारा भगवन्माहात्म्यका जो निरूपण हुवा है, वह भी व्रजवासियोंके चित्त भगवान्‌में भक्तिभावपूर्ण हो कर निरुद्ध हो गये थे — केवल लौकिक आसक्तिके रूपमें नहीं; क्योंकि असाधारण भगवन्माहात्म्यको स्वयं निजनेत्रोंसे निरखनेके बाद भी व्रजजनोंकी आसक्तिमें लेशमात्र अन्तर नहीं पड़ा। यह यशोरूप माहात्म्यका ज्ञान, जो भक्तिका पूर्वांग माना गया है, उसकी ही विवक्षासे हुवा निरूपण है।

यहां तक सभी व्रजजनोंकी दृढ़ भगवदासक्तिका सामान्यतया निरूपण किया गया। अब इसके बाद गोपबालकों, गायों, गोकुलस्थ अन्य भी सभी व्रजजनों; तथा गोपिकाओं की भी आसक्तिका विभागशः पृथक्-पृथक् वर्णन किया जाना अभिप्रेत है।

चतुर्थ (आदितः १५=१८) अध्यायमें: प्रलम्बवधका वर्णन तथा कालदुःख-निवारणका वर्णन भगवान्‌के श्री गुणके निरूपणार्थ है। इनमें प्रलम्बके वधद्वारा मुख्यतया भगवान्‌ने व्रजके गोपबालकोंके, वैसे अन्य भी सभी व्रजजनोंके, अन्तःकरणाध्यासके निवारणका अनुभाव प्रकट किया है। यहां वृन्दावनलीला तथा गोष्ठलीला यां उभयविधलीलाओंका वर्णन हुवा है।

पञ्चम (आदितः १६=१९) अध्यायमें: जीवात्माके साथ जो अज्ञानरूप दोष होता है उसे, निजासक्तिमें दावाग्निरूप जान कर, भगवान्‌ने शान्त

किया. अतः द्वितीय दावाग्निपानद्वारा भगवान्ने अपना माहात्म्य प्रकट करके निरोधांगभूत भगवदासक्तिकी भक्तिस्वरूपताको दृढ़ करनेको अपने ज्ञान गुणको ही अपनी गायोंकेलिये प्रकट किया है.

षष्ठ (आदितः १७=२०) अध्यायमें: वर्षा और शरद् ऋतुओं के वर्णनमें, वैसे तो स्वयं श्रीहरिको तटस्थ सा दरसाते हुवे, भगवल्लीलासामयिक कालका ही निरूपण मुख्यतया हुवा है. अन्ततः इस तरह भगवल्लीलार्थ अभीष्ट कालमें सभी बातोंके दोषरहित हो जानेके वर्णनसे भी भगवान्का माहात्म्य ही यहां भी निरूपित हुवा जान लेना चाहिये. इस अध्यायके उपक्रममें ही —“गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः, मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ” (१०।१७।२) वचनमें भी यही बात स्पष्ट कर दी गयी है. दृढ़ आसक्तिवाले निरुद्ध भक्तोंके ही बीचमें सम्पन्न की गयी क्रीड़ाद्वारा भगवान्का वैराग्य गुण यहां सूचित हुवा है.

सप्तम (आदितः १८=२१) अध्यायमें: इन छह गुणधर्मावाले धर्मिस्वरूप स्वयं परब्रह्मका “रसो वै सः रसं ह्येवायं लब्ध्वानन्दी भवति” श्रुतिवचनके अनुसार रसात्मक वर्णन यहां अभिप्रेत है.

निष्पाद्य रसानुभूतिके किसी भी प्रकारमें एक तो प्रमुख अंगी स्थायिभाव होता है, जो आभ्यन्तर होनसे रसिकजनकेलिये हृदयैकगम्य होता है; और दूसरा अंगभूत निष्पादक आलम्बनविभाव होता है, जो बाह्य होनेसे सर्वजनोंके नयनगम्य होता है. रसशास्त्रीय मर्यादाके सन्दर्भमें—“विभावानुभाव-सञ्चारिभावैः निष्पन्नः स्थायिभावो रसः स्मृतः” वचनके अनुसार विभावादि सकल उपादान निष्पादक कोटिमें आते हैं तथा स्थायिभाव निष्पाद्य कोटिमें.

रसानुभूति न तो केवल सुखानुभूति होती है और न केवल दुःखानुभूति ही. सुख या दुःख सभी कुछ जिसमें अनुकूलतया आस्वाद्य बन जायें ऐसी आनन्दानुभूतिको ही ‘रसानुभूति’ कहा जाता है. सामान्यतया, अतएव, आलम्बनविभाव आनन्दजनक होता है; और स्थायिभाव आनन्दरूप. प्रकृत प्रसंगमें भगवान्को आलम्बनविभाव तथा भगवदासक्तिको स्थायिभाव समझना चाहिये. “आनन्दो ब्रह्मेति व्यजानात्” (तैत्ति.उप. ३।६।१) वचनके



आधारपर भगवत्स्वरूपानन्द हो अथवा भगवदसक्तिरूप आनन्द हो दोनों ही मूलमें आनन्द होनेसे साक्षात् परब्रह्मात्मक ही हैं। अतएव “बर्हापीडं नटवरवपुः...” (भा. १०।१८।५) वचनकी सुबोधिनीमें श्रीमहाप्रभुने भगवान्‌का दो रूपोंमें आलम्बनविभाव होना समझाया है :-

(१) निष्पाद्य रसानुभूति के बाह्य आलम्बनतया निष्पादक भगवान्, प्रत्यग्र भोक्तृभावापन्न होनेके कारण, प्रत्यक्ष सन्निधिमें ‘वर’ पदसे अभिधेय होते हैं।

(२) निष्पाद्य स्थायिभाव जहां स्वयं ही ‘आसक्तिभ्रम’न्यायेन घनीभूत हो जानेके कारण निष्पादक सकल आभ्यन्तर सामग्रीतया जब आलम्बनविभावादिको भी भोग्यभावापन्न बना देता है तब भगवान् ‘नट’ पदसे अभिधेय बन जाते हैं।

ब्रह्मको ‘आनन्द’ जैसे कहा गया है, वैसे ही ‘आनन्दमय’ (तैत्ति. उप. ३।६।१ तथा २।५।१) भी कहा गया है। “सत्यं ज्ञानमनन्तं ब्रह्म” (तैत्ति. उप. २।१।१) वचनके आधारपर आनन्दको देशकृत कालकृत तथा स्वरूपकृत त्रिविध परिच्छेदोंसे रहित भी माना गया है। अतः जब आनन्द सर्वतः अनन्त ही हो तो, न तो प्राचुर्य और न विकार ही अर्थ उपपन्न हो पाते हैं। क्योंकि अनन्तका अनन्तसे गुणाकार करनेपर गुणनफल भी अनन्त ही तो मिलता है—प्रचुर अनन्त नहीं; और ‘मयट्’को विकारके अर्थमें तो स्वयं ब्रह्मसूत्रकारने मान्य नहीं रखा है। फिरभी “अजायमानो बहुधा विजायते” (तैत्ति. आर. ३।१३।४०-४१) वचनद्वारा निर्दिष्ट नीतिका अनुसरण करनेपर आत्मरमणशील ब्रह्मको यदि आनन्दरूप मान लें तो आत्मभावित भक्तोंके हृदयमें भगवदासक्ति या स्थायिभाव को परमानन्दतया रसरूप मानना चाहिये। ऐसे ही भक्तोंके हृदयमें विद्यमान भगवदासक्तिरूप आनन्दको स्थायिभावात्मक रस मान लें तो नयनोंके सामने स्नेह के आलम्बनविभावतया रममाण भगवान्‌को आनन्दमय भी माना जा सकता है। संक्षेपमें परब्रह्म, केवल स्वरूपतया अगणितानन्द होनेपर भी, लीलाविशिष्टतया आनन्दमय बन जाता है। अगणित आनन्दमें भी यह

विलक्षण प्राचुर्य भगवत्स्वरूप या भगवल्लीला की अपेक्षासे न होकर, रसिक भक्तके स्वरूपासक्त या लीलासक्त हृदयकी अपेक्षासे ही होता है।

प्रकृतमें भगवान् भी नटवरवपु बन कर प्रकट हुवे हैं। इस नटवरवपुद्वारा किये गये वेणुवादनने ही ब्रजस्थित गोपीजनोके हृदयमें विद्यमान निरुपधिक भगवदासक्तको शृंगारात्मिका बनाया है। तदनुरूप शृंगारात्मिका रतिका आलम्बनविभावोचित नयनगोचर अलौकिक रूप भी भगवान्ने धारण किया है। अवशिष्ट उद्दीपनविभाव शरदऋतुसामयिक वनश्री हरिणी अप्सरायें गाय पक्षिगण नदी गोवर्धन आदि हैं। अनुभाव तो स्वयं भगवान्की विचित्र वेषभूषा है ही।

इस तरह वेणुवादनरत स्वयं भगवान्का दर्शन एवं वेणुनादश्रवण भी ब्रजमें ही हो जानेकी अलौकिक घटना लौकिक प्रक्रियासे तो सम्भव नहीं! इसे 'आसक्तिजन्य भ्रम' मानना पूर्वप्रतिपादित भगवद्रूप-भगवल्लीलाकी अलौकिकताके बारेमें नितान्त अनभिज्ञताका प्रकाशन ही होगा। अतएव इस अलौकिक अनुभावको समझानेको उदाहरणतया तो 'आसक्तिभ्रम'न्याय उपयोगमें लाया जा सकता है, एतावता भ्रम ही मान लेना 'गोमयं-पायसं' न्याय होगा! "अपने दुर्बोध स्वरूपका बोध प्रदान करनेको भगवान् भूतलपर प्रकट होते हैं। भगवान्की उन दिव्य लीलाओंके अमृतसागरकी लहरियोंमें हिलोरे लेनेके प्रेमी जन तो, ब्रह्मासायुज्यकी अभिलाषासे भी विरत हो कर, निरन्तर भगवान्के चरणकमलोंको घेर कर रहनेवाले परम हंसोंके संगकी कामनासे अपना घरबार आदि सभी कुछ छोड़ बैठते हैं।" (भा. १०।८७।२१) इस वचनके भी आशयका शान्त चित्तसे विचार करनेपर यह तो स्पष्ट है ही। अतः जैसे ऋषियोंको ब्रह्मविद्योपदेशके कारण परमतत्त्वकी अपरोक्षानुभूति हो जाती थी, वैसे ही इस वेणुनादामृतपायनरूप विद्योपदेशद्वारा भगवान्ने ब्रजमें स्थित गोपिकाओंको, वहीं ब्रजमें बैठे-बैठे, वृन्दावनलीलाके अपरोक्षदर्शनकी सामर्थ्य प्रदान कर दी थी! इस वेणुनादको ऐसे दिव्य सामर्थ्यवाला नादामृत श्रीमहाप्रभु मानते हैं। यह भगवदासक्ति उस भगवत्स्नेहके कारण पनपी है कि जिसे स्वयं भगवान्ने ही अपने वेणुकूजनद्वारा उद्बुद्ध किया है।

इस प्रसंगमें ब्रजस्थ गोपीजनोंकेद्वारा वृन्दावनलीलाका वर्णन, जैसी दिव्य भगवदासक्तिके कारण एवं भगवदनुभावकी जैसी दिव्यानुभूतिके कारण हुवा है, भगवान्के अन्तरंग गोपसखाओंकी भी वैसी ही दिव्य भगवदासक्ति एवं भगवदनुभावकी वैसी ही दिव्यानुभूतिकी सामर्थ्य, उपलक्षणविधिसे यहां भी अभिप्रेत समझ लेनी चाहिये. पूर्वाध्यायमें जिस कालका वर्णन हुवा था, वह तो द्वादशमासात्मक होता है, उस कालसे अधिक उत्तमता द्योतित करनेको यहां तेरह श्लोकोंमें भगवान्का वर्णन किया गया है. इस विवेचनासे यह सिद्ध होता है कि निरूप्यमाण अति अद्भुत् वेणुवादनमें भगवान्ने प्रकृत लीलामें परिगृहीत प्रमेयरूप के बोधदायी ब्रह्मविद्योपदेशका अनुभाव प्रकट किया है.

इस तरह प्रमेय-प्रकरणमें प्रतिपाद्य विषयका संक्षेपमें अनुशीलन करनेके बाद अब हमें साधन-प्रकरणमें प्रतिपाद्य विषयके अनुशीलनार्थ प्रवृत्त होना है.

### तामस साधन प्रकरणका औपनिषद सन्दर्भ

अणुसे अणुतर और महान्से महत्तर इस जन्तुकी आत्मा गुहामें निहित है...बैठे-बैठे वह दूर-दूर पहुंच जाती है; और लटे-लटे भी वह सब जगह जा सकती है...यह आत्मा न तो प्रवचनसे न मेधासे और न बहुत श्रवण करनेसे ही मिल पाती है. यह स्वयं जिसका वरण करती है, वही उसे पा सकता है. उसीकेलिये यह अपने स्वरूपको प्रकट करती है. जो दुश्चरितसे विरत न हो, जो शान्त न हो, जो समाहित न हो; अथवा जिसका मन ही शान्त न हो, ऐसा कोई केवल प्रज्ञानसे इसे पा नहीं सकता...सभी लोगोंके नेत्रोंके जैसा होनेपर भी सूर्य हमारे नेत्रोंके बाह्य दोषोंसे कभी लिप्त नहीं होता; उसी तरह प्राणिमात्रकी वह एक अन्तरात्मा, सभी प्राणिओंसे बाह्य होनेके कारण, किसी भी प्राणीके लौकिक दुःखोंसे लिप्त नहीं हो पाती. वह एक वशी सर्वभूतान्तरात्मा अपने एक रूपमेंसे बहुरूप प्रकट करता है, जो धीर पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है

दूसरोंको नहीं। वह नित्योंमें नित्य है, चेतनोंमें चेतन है, वही अकेला बहुतांकी कामनाओंको पूर्ण करनेवाला है, जो धीरे पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है दूसरोंको नहीं। (कठोपनिषत्)

विभिन्न धर्म-सम्प्रदायोंमें पारमात्मिक उपलब्धिके अथवा पारमात्मिक जीवन जीनेके तत्तत् शास्त्रोंद्वारा विहित उपायोंके अनुष्ठानोंके साथ ही साथ भगवत्कृपाका भी कुछ न कुछ असाधारण महत्त्व स्वीकारा ही गया है। ईश्वरवादी कोई भी धर्म-सम्प्रदाय ऐसा तो हो ही नहीं सकता कि कायिक वाचिक या मानसिक यों तीनों ही अथवा तीनमेंसे किसी एकाद साधनके भी अनुष्ठानकी आवश्यकता स्वीकारता न हो। याग होम पूजन यात्रा प्रणिपात व्रत जागरण आदि कायिक साधनानुष्ठानके उदाहरण गिनाये जा सकते हैं। नाम/मन्त्र का जप स्तुति प्रार्थना कीर्तन ग्रन्थपारायण आदि वाचिक साधनानुष्ठानके उदाहरण हैं। इसी तरह श्रवण मनन धारणा ध्यान भावन आदि मानसिक साधनानुष्ठानके उदाहरण माने जा सकते हैं।

साधनानुष्ठानकी तरह परमेश्वरके अनुग्रहकी आवश्यकताका भी अस्वीकार अशक्य ही है। इससे कुछ अन्तर नहीं पड़ता कि परमात्माका स्वरूप कोई धर्म-सम्प्रदाय किस प्रकारका स्वीकारता है : कोई परमेश्वरका स्वरूप निर्गुण-निराकार स्वीकारता है, तो कोई सगुण-निराकार; तो अन्य कोई उसे सगुण-साकर भी मानता है। और नराकार तो कोई नार्याकार या कोई उभयविलक्षणाकार भी मानता है। कोई जगदन्वित-जगदतीत अर्थात् परमात्माको जगत्का उपादानकारण भी एवं कर्ता भी मानता है। तो कोई जगदतीत अर्थात् केवल कर्ता ही मानता है। कोई उसे अनुपादान-अकर्ता गुरु या कूटस्थ साक्षी ही मानता है।

इन अनेक प्रकारोंमेंसे यथारुचि अभिमत प्रकारवाले परमतत्त्वके अनुग्रहकी कुछ न कुछ आवश्यकता तो स्वीकारी ही गयी है।

इसे "साधनानुष्ठान और/अथवा अनुग्रह" के सरल समीकरणद्वारा निरूपित नहीं किया जा सकता है। अतः कई विचारणीय मुद्दे सामने आते हैं, यथा:—

(१) क्या साधनानुष्ठान एक ऐसा सहायक उपाय है कि जिसके बिना केवल भगवत्कृपा फलजननार्थ स्वतःसमर्थ नहीं हो पाती है?

(२) क्या साधनानुष्ठान तो केवल लोकसंग्रहार्थ ही अनुष्ठेय होता है; अर्थात् वास्तविक उपाय तो केवल भगवत्कृपा ही होती है?

(३) क्या साधनानुष्ठान कोई ऐसा प्रमुख उपाय है कि जिसका सहायक उपाय भगवत्कृपा है?

(४) क्या साधनानुष्ठान केवल प्राथमिक उपायारम्भमात्र है कि जिसकी पूर्णता भगवत्कृपाके बिना शक्य नहीं?

(५) क्या साधनानुष्ठान, साक्षात् स्वयं फलजनक न होनेपर भी, फलजनक जो भगवत्कृपा होती है उसे उत्पन्न या उद्बुद्ध करनेका कोई उपाय है?

(६) क्या साधनानुष्ठान ही वास्तविक उपाय होता है; अर्थात् भगवत्कृपा तो केवल साधनानुष्ठानके साथ हमारे भीतर गर्व-मद जैसे दुर्गुण कहीं पनप न जायें, एतदर्थ शास्त्रोंद्वारा सूचित एक मधुर-मंगल कैतवमात्र है?

श्रीशंकराचार्य जीवात्माके प्रमातृत्व-कर्तृत्व-भोक्तृत्वादि धर्मोंको पारमार्थिक नहीं मानते हैं। इन मायिक धर्मोंके कारण अनुष्ठित साधनाओंका भी, अतएव, अपारमार्थिक होना तो अनुक्तसिद्ध ही है। फिरभी “जीव ईशो विशुद्धा चिद् विभागस्त्वनयोर्द्वयोः अविद्या तत्कृतो बन्धः षडस्माकमनादयः” की सुनिर्धारित नीतिके अनुसार जीवात्माके इन प्रमातृत्वादि धर्मोंको अनादिव्यवहारसिद्ध तो माना ही गया है। अतः निर्विशेष ब्रह्मको, जैसे, निरुक्त्यर्ह-विशेष-शून्यताके अर्थमें अनिर्वचनीय माना जाता है, उससे वैपरीत्येन केवल सत्त्वासत्त्वान्यतर-निरुक्ति-शून्यताके अर्थमें ही इन प्रमातृत्वादि धर्मोंको अनिर्वचनीय मिथ्या माना गया है—स्वरूपविशेषशून्यतया नहीं। अतः व्यवहारमें इनका स्वरूप क्या-कैसा है यह अवलोकनीय बन ही जाता है।

शांकर भाष्य (ब्र.सू. २।३।४१)में इस विषयकी मीमांसा की गयी है. यथा : -

तस्मात् स्वतएव अस्य कर्तृत्वम् इति एतां प्राप्तिं 'तु' शब्देन व्यावर्त्य प्रतिजानीते—'पराद्'इति. अविद्यावस्थायां कार्य-कारण-संघाताविवेक-दर्शिनो जीवस्य अविद्यातिमिरान्धस्य सतः परस्माद् आत्मनः कर्माध्यक्षात् सर्वभूताधिवासात् साक्षिणः चेतयितुः ईश्वरात् तदनुज्ञया कर्तृत्व-भोक्तृत्व-लक्षणस्य संसारस्य सिद्धिः; तदनुग्रहहेतुकेनैव च विज्ञानेन मोक्षसिद्धिः भवितुम् अर्हति....यद्यपि च लोके कृष्यादिषु कर्मसु न ईश्वरकारणत्वं प्रसिद्धं; तथापि सर्वास्वेव प्रवृत्तिषु ईश्वरो हेतुकर्ता इति श्रुतेः अवसीयते. तथाहि श्रुतिः भवति—“एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष ह्येवासाधु कर्म कारयति तं यमधो निनीषते” इति. “य आत्मनि तिष्ठन् आत्मानमन्तरो यमयति” इति च एवंजातीयका.

अर्थात् “परातु तच्छ्रुतेः” सूत्रमें ‘तु’ पदद्वारा जीवात्मा स्वतएव भी कर्ता हो सकती है, ऐसी धारणाका व्यावर्तन किया गया है. कर्माध्यक्ष सर्वभूताधिवास साक्षी चेतयिता ईश्वर परमात्माकी अनुज्ञासे ही, कार्यकारणसंघातमें विवेकदर्शन नहीं कर पानेके कारण, अज्ञानतिमिरान्ध जीवको कर्तृत्व-भोक्तृत्वकी भ्रान्तिवाला संसार हो जाता है. इसी तरह परमात्माके अनुग्रहवशात् ही प्रकट होनेवाले विज्ञानके कारण मोक्ष भी हो सकता है....लोकमें कृषि आदि कर्मोंमें ईश्वरकी कारणता दिखलायी नहीं देती, फिरभी जीवात्माद्वारा सम्पन्न की जाती सभी प्रवृत्तिओंको करानेवाला तो ईश्वर ही होता है, ऐसा श्रुतिके आधारपर समझमें आता है. वह श्रुति है : “जिसे वह उठाना चाहता है उससे अच्छे काम करवा लेता है—जिसे वह गिराना चाहता है उससे बुरे काम करवा लेता है”; और “जो हमारी आत्माके भीतर रह कर भीतर ही से आत्माका नियमन करता है” ऐसी श्रुतियां भी कुछ हैं ही.

ईश्वरानुज्ञासे कर्तृत्वादिलक्षण सांसारिक बन्धन एवं ईश्वरानुग्रहसे ब्रह्मात्मैक्यविज्ञानलक्षण मोक्ष की बात करनेपर ईश्वरमें वैषम्य-नैर्घृण्यदोषोंकी



जो आपत्ति सामने आती है, उसका परिहार यों दिया गया है कि जीवात्माके प्रयत्नोंके अनुसार परमात्मा कर्म करवाता है तथा किये हुवे कर्मोंके अनुसार फल भी देता है. परन्तु जीवात्माका कर्तृत्व ही, यदि ईश्वरायत्त हो तो, दुष्कर्म करवा कर अशुभ फल देनेवाले ईश्वरको शुभशक्ति कैसे कोई मान पायेगा? श्रीशंकराचार्य इस आपत्तिका समाधान यों देते हैं कि यदि ईश्वरको, कर्मोंके अनुसार फलदान करनेवाला, नहीं मानते तो विधि-निषेध या तो अर्थहीन बन जायेंगे या फिर जीवके सर्वथा पराधीन होनेके कारण स्वयं ईश्वरपर ही वे विधि-निषेध लागू होंगे. दोनों ही बातें स्वीकार्य हो नहीं सकती. इसी तरह ईश्वरको जीवात्माके प्रयत्नोंके अनुसार कर्म करानेवाला नहीं मानते तो, ईश्वरके सर्वथा निरपेक्ष होनेके कारण या तो शुभ कर्मोंका अशुभ फल एवं अशुभ कर्मोंका शुभ फल भी वह दे सकता है, ऐसी घोर अव्यवस्था स्वीकारनी पड़ेगी या फिर शुभाशुभ कर्मोंके बोधक वेदका प्रामाण्य ही अनावश्यक हो जायेगा. लौकिक पुरुषकारका तथा देशकालादिरूप निमित्तोंका भी कोई अर्थ नहीं रह जायेगा. अतः अपने पूर्वजन्मोंकी वासनाओंके अनुसार जीवात्मा, जैसे प्रयत्न करना चाह रही हो, वैसे कर्म जीवात्मासे करवा कर कर्मानुसारी फलदान करनेवाला परमात्माको स्वीकार लेना चाहिये. परमात्मा और जीवात्मा के बीच केवल प्रेरक-प्रेरित या स्वामि-भृत्य होनेका केवलद्वैतघटित सम्बन्ध होता तो ऐसी आपत्ति गम्भीर मानी जा सकती थी; परन्तु परमात्मा और जीवात्मा के बीच 'अग्निविस्फुलिंग' न्यायेन व्यावहारिक द्वैताद्वैतघटित अंशी तथा अंश होनेका सम्बन्ध है. अर्थात् विशुद्धचित्तके विचारसे ही ब्रह्मात्म्यैक्य=केवलद्वैत उपदेष्टव्य होता है (द्रष्टव्य : ब्र.सू.भा. २।३।४२-५३). अतएव "फलमत उपपत्तेः" (ब्र.सू. भा. ३।२।३८-४१) अधिकरणमें श्रीशंकराचार्य यों प्रतिपादन करते हैं : कर्मसापेक्षतया अथवा अपूर्वसापेक्षतया जैसे भी स्वीकारना हो स्वीकार कर, हर सूरतमें प्राक्कर्मवासनाओंकी अपेक्षा रख कर ही ईश्वर धर्माधर्मोंका कारयिता बनता है. इस तरह स्वप्रेरित कर्मोंकी अपेक्षा रख कर ईश्वर फलदाता भी होता है, इन तथ्योंका अस्वीकार वेदान्तमें शक्य नहीं है.

इससे सिद्ध होता है कि निर्गुण-निराकार अनुपादान-अकर्ता कूटस्थ साक्षी रूप ब्रह्मके उपदेशक केवलाद्वैतवादको भी, “अहं ब्रह्मास्मि”की अद्वैतभावनामें सम्प्रतिष्ठ होनेके आदर्शके बावजूद, परमेश्वरके प्रसादकी आवश्यकता तो स्वीकारनी ही पड़ी है.

न केवल इतना अपितु भगवदनुग्रहका एक असाधारण महत्त्व यह भी दिखलाया है :-

‘सर्वकर्माणि’=प्रतिषिद्धानि अपि, ‘सदा कुर्वाणो’ = अनुतिष्ठन्  
‘मद्व्यपाश्रयः’ = अहं वासुदेवः ईश्वरो व्यपश्रायः यस्य स मद्व्यपाश्रयः,  
मय्यर्पित-सर्वात्मभावः इत्यर्थः. सोऽपि ‘मत्प्रसादात्’=मम ईश्वरस्य प्रसादात्  
‘अवाप्नोति शाश्वतं’=नित्यं वैष्णवं ‘पदम् अव्ययम्’.

(गी.शां.भा. १८।५६).

अर्थात् निष्काम/सकाम या विहित/निषिद्ध कर्म करनेवाला जो भी वासुदेवका आसरा ले लेता है-भगवान्में सर्वात्मभावके साथ अर्पित हो जाता है तो भगवान्के प्रसादसे ऐसा भी जीव शाश्वत=नित्य अव्यय विष्णुपदको प्राप्त कर लेता है.

वैसे यह हकीकत है कि निर्गुण-निराकारवादमें बन्ध, उससे मुक्ति पानेको किये जाते साधनानुष्ठान, उसकी सफलताकेलिये अपेक्षित ईश्वरानुग्रह; और अन्ततः स्वयं ईश्वर भी निर्विशेष चिन्मात्र अधिष्ठानके अद्वैतमें मायाद्वारा आरोपित केवल द्वैतविक्षेप ही हैं. अतएव इस विषयमें श्रीशंकराचार्यके प्रस्तुत विधान मननीय हैं :-

“ईश्वरस्यापि अनपेक्ष्य किञ्चित् प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिः भविष्यति. नहि ईश्वरस्य प्रयोजनान्तरं निरूप्यमाणं न्यायतः श्रुतितो वा सम्भवति; नच स्वभावः पर्यनुयोक्तुं शक्यते. यद्यपि अस्माकम् इयं जगद्बिम्बरचना गुरुतरसंरम्भेव आभाति तथापि परमेश्वरस्य लीलैव केवला इयम्, अपरिमितशक्तित्वात्. यदि नाम लोके लीलास्वपि किञ्चित् सूक्ष्मं प्रयोजनम् उत्प्रेक्ष्यत, तथापि नैव अत्र किञ्चित् प्रयोजनम् उत्प्रेक्षितुमपि शक्यते, ‘आप्तकाम’त्वश्रुतेः. नापि अप्रवृत्तिः उन्मत्तप्रवृत्तिः

वा सृष्टिश्रुतेः सर्वज्ञश्रुतेः च. नच इयं परमार्थविषया सृष्टिश्रुतिः, अविद्याकल्पितनामरूपव्यवहारगोचरत्वात्....”

अर्थात् किसी भी प्रयोजनान्तरकी अपेक्षा रखे बिना स्वभावसे ही केवल लीलारूपा प्रवृत्ति ईश्वर करता है. श्रुतिवचन या न्याय के आधारपर भी ईश्वरके लिये प्रयोजनान्तर बात सोची नहीं जा सकती; और न स्वभावके बारेमें कुछ पूछा ही जा सकता है. यह तो ठीक है कि हमारेलिये सृष्टिका निर्माण बहोत बड़ी बात लगती है परन्तु अपरिमित शक्तिवाले ईश्वरकेलिये तो यह केवल लीला ही है. हो सकता है कि लोकमें लीलामें भी कोई सूक्ष्म प्रयोजन काम कर रहा हो पर आप्तकाम ईश्वरकेलिये तो प्रयोजनकी बात ही सोची भी नहीं जा सकती है. न तो अप्रवृत्तिकी और न उन्मत्तजनवत् प्रवृत्तिकी बात ही परमेश्वरके बारेमें सोची जा सकती है, क्योंकि उसके प्रवृत्त न होनेपर सृष्टि कैसे प्रकट हुई और उन्मत्तजनकी तरह प्रवृत्त होनेपर कोई उसे सर्वज्ञ कैसे मान पायेगा? वैसे यह बात भूलनी नहीं चाहिये कि ब्रह्मके पारमार्थिक स्वरूपका निरूपण यहां अभिप्रेत नहीं है प्रत्युत अविद्याकल्पित नामरूपात्मक व्यवहारसिद्ध परमेश्वरके रूपका निरूपण ही यहां अभिप्रेत हैं.

अतः जैसे व्यवहारसिद्ध बन्धकी निवृत्तिकेलिये “अहं ब्रह्मास्मि” इत्याकारिका चित्तकी व्यवहारसिद्ध प्रमाणवृत्ति भी आवश्यक होती है, वैसे ही, व्यावहारिक सत्य ईश्वरानुग्रहकी भी कुछ न कुछ आवश्यकता तो स्वीकारनी ही पड़ेगी. क्योंकि प्रस्तुत सन्दर्भमें ही भगवदर्पित सर्वात्मभावको “अहं ब्रह्मास्मि” ज्ञानवृत्तिसे पृथक् माननेपर “ऋते ज्ञानाद् न मुक्ति” की नीतिके साथ विसंवाद खड़ा होगा. तादृश ज्ञानरूप स्वीकारनेपर तो परमात्माके प्रसादसे ही उसकी उपलब्धि होती है—परमात्माका प्रसाद उससे उपलब्ध नहीं होता, स्वयं बाधित हो जानेके कारण. अतः व्यवहारमें परमात्माके अनुग्रहकी व्यावहारिक आवश्यकता भी ठीक उतनी ही है कि जितनी आवश्यकता व्यावहारिक साधन “अहं ब्रह्मास्मि” वृत्तिकी होती है.

इस विषयमें श्रीशंकराचार्यने अपना उल्लेखनीय अभिप्राय इन शब्दोंमें दिया है:—

यत्तु उक्तं 'हिरण्यश्मश्रुत्वादिरूपश्रवणं परमेश्वरे न उपपद्यते' इति, अत्र ब्रूमः—स्यात् परमेश्वरस्यापि इच्छावशाद् मायामयं रूपं साधकानुग्रहार्थम् ... अपिच यत्र निरस्तसर्वविशेषं पारमेश्वरं रूपम् उपदिश्यते, भवति तत्र शास्त्रम्—"अशब्दमस्पर्शमरूपमव्ययम्" इत्यादि. सर्वकारणत्वात् विकारधर्मैरपि कैश्चिद् विशिष्टः परमेश्वरः उपास्यत्वेन निर्दिश्यते—"सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः" इत्यादिना (ब्र.सू.भा. १।१।२०).

अर्थात् "वह सुनहरी मूँछोंवाला है" आदि वचनोंमें निरूपित रूप परमेश्वरके सम्भव नहीं लगते; परन्तु हम इस विषयमें यह कहना चाहेंगे कि साधकोंपर अनुग्रह करनेकी स्वयंकी इच्छावश परमेश्वर भी मायामय रूप धारण कर सकता है. जहां निर्विशेष परमेश्वरका निरूपण करना हो वहां शास्त्र "अशब्द अस्पर्श अरूप अव्यय" आदि रूपमें उसका निरूपण करते हैं. वह सर्वकारण भी तो है ही अतः कहीं-कभी उसे कुछ विकारधर्मोंवाला मान कर उसकी उपासना भी उपदिष्ट हुई हैं. जैसे "वह सर्वकर्मा सर्वकाम सर्वगन्ध सर्वरस है" इत्यादि.

उत्तरकालिक शांकरोंके—"ईश्वरानुग्रहादेव पुंसामद्वैतवासना महाभयकृतत्राणा द्वित्राणामेव जायते" (खण्डनखण्डखाद्य) जैसे वचनोंका आशय भी इस नीतिके अनुसार ही लेना चाहिये.

श्रीभास्कराचार्य, वैसे तो वैष्णव वेदान्ती रहे होंगे यह उनके—"तदेतत् सर्वं श्रुतिप्रसिद्धमेव तस्माद् न अत्र निराकरणीयं पश्यामः....अवान्तरं तु तन्त्रान्तरे विरुद्धं किञ्चिद् लक्ष्यते तत् निरस्यते" (ब्र.सू.भा. २।२।४१) इन उद्गारोंसे स्पष्ट होता है. फिरभी इतर वैष्णव वेदान्तिओंकी तुलनामें इनका पार्थक्य ये सगुण-निराकारवादी हैं, अतः श्रीशंकराचार्यकी तरह लीलार्थ या उपासकानुग्रहार्थ परिगृहीत रूपको मायिक/मिथ्या माननेको समुद्यत नहीं हैं. वे कहते हैं:—

...परमेश्वरस्यापि सर्वशक्तित्वाद् उपासकानुग्रहाय रूपोपादानसम्भवात्.

किं मायामयं रूपं? 'न' इति ब्रूमः! पारमार्थिकमेव एतत् (ब्र.सू.भा. १।१।२०).

अर्थात् परमेश्वरके सर्वशक्ति होनेके कारण उपासकोंपर अनुग्रह करनेकेलिये वह रूपधारण भी कर सकता है. क्या इसे मायामय रूप मान लेना चाहिये? हमारा उत्तर है : नहीं! यह तो पारमार्थिक रूप ही होता है.

शांकर मतकी समालोचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि अविद्याके कारण अन्तर्यामिसर्गको तथा प्राक्तन कर्मोंके कारण मनुष्यादि जीवसर्गको स्वीकारनेकी विचाररीति उचित नहीं है, क्योंकि अन्तर्यामी परमात्माकी नियन्तृरूपा शक्ति पारमार्थिक ही होती है. परमेश्वरकी कल्पना करनेवाला परमेश्वरसे भी पूर्वभावी ऐसा कौन हो सकता है कि जिसकी कल्पना होनेके कारण इस अन्तर्यामीको किसीके अज्ञानसे पनपी भ्रान्ति कहा जा सके! और परमात्माका सर्वज्ञ-सर्वशक्ति होना तो उपनिषदोंका घोषित सिद्धान्त ही है (द्रष्टव्य : ब्र.सू.भा. २।१।३४). श्रीभास्कराचार्य तो परमात्मा और जीवात्मा के बीच महाकाश-घटाकाशकी तरह स्वाभाविक अभेद एव औपाधिक भेद, यों पारमार्थिक भेदाभेदघटित अंशांशिभाव स्वीकारते हैं. अतएव, निरायास ही, जीवके कर्तृत्वादि धर्मोंको पारमार्थिक, अन्तःकरणोपाधिक एवं परमेश्वराधीन भी मान लेते हैं. इनके अनुसार कर्तृत्वादि धर्मोंके औपाधिक होनेके कारण उन्हें अपारमार्थिक नहीं मान लेना चाहिये. क्योंकि जैसे करवत आदि औजारोंके साथ होनेपर सुतार काष्ठछेदनादि कर्मोंका कर्ता बन पाता है अन्यथा नहीं, ऐसे ही अन्तःकरणरूप उपाधिके कारण ही जीव भी कर्ता बन पाता है अन्यथा नहीं. आगके समीप होनेपर उसकी उष्णता एवं दाह हमारे शरीरमें भी संक्रान्त हो जाते हैं, इस औपाधिक उष्णता एवं दाह को कौन अपारमार्थिक मान सकता है? साथ ही साथ श्रीभास्कराचार्य यह खुलासा भी देते हैं कि विभिन्न जातिके बीजोंके अनेकविध पुष्प फल या धान्य के प्ररोहणमें वर्षाकी तरह, जीवोंके भी स्व-स्वकर्मानुसारी विभिन्न शुभाशुभ फलोंके भोगके प्रदानमें, ईश्वर भी सामान्य कारण ही होता है, विशेष

नहीं। इस तरह अंशरूप जीवकर्तृत्वके ईश्वराधीन होनेपर भी जीवके शुभाशुभ कर्मोंसे अंशी ईश्वर लिप्त नहीं होता। एतावता ऐसी आपत्ति भी उठायी नहीं जा सकती कि ईश्वर अपने सभी अंशोंके साथ पक्षपातरहित समान व्यवहार नहीं निभाता है; अर्थात् किसी पर अकारण प्रसन्न हो कर शुभफल प्रदान कर देता है तो किसीके प्रति अति निष्ठुर हो कर अशुभफल दे देता है।

इस अंशांशिभावकी विवेचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि 'अंश'पदके अनेक अर्थ होते हैं, यथा, एक तो पटके कारण होनेके अर्थमें तन्तुओंको अंश तथा पटको अंशी माना जाता है, दूसरे किसी द्रव्यराशीके विभाज्य अंशोंमें तत्तद् भागोंको लेनेवाले अधिकारिओंको भी 'अंशी' कहा जाता है। वैसे अर्थोंकी विवक्षावश यहां 'अंश'पद प्रयुक्त नहीं हुवा है; परन्तु, उल्लिखित घटाकाश-महाकाश या अग्नि-विस्फुलिंग के उदाहरणोंमें प्रयुक्त 'अंश'पदके जैसे अर्थकी विवक्षावश ही यहां 'अंश'पद प्रयुक्त हुवा है (अर्थात् घटोपाधिवश आकाशके चल पानेकी क्रिया महाकाशमें स्वीकारी नहीं जा सकती दोनोंमें रहे स्वाभाविक अभेदके बावजूद)।

इस विवेचनासे यह स्पष्ट हो जाता है कि श्रीभास्कराचार्यके मतके अनुसार लीलार्थ प्रादुर्भावित सृष्टिमें अंशरूप जीवात्माके साधनानुष्ठानके साथ-साथ अंशी परमात्माके प्रकट/अप्रकट पारमार्थिक रूपके अनुग्रहकी भी आवश्यकता तो है ही।

इसके बाद, वैसे ब्रह्मसूत्रपर या श्रौत उपनिषदोंपर काश्मीरी शैव सम्प्रदायवालोंके ग्रन्थ लिखे गये हों या नहीं; परन्तु सर्वोपनिषत्सार भगवद्गीतापर काश्मीरी शैवाचार्योंने जो व्याख्याएं लिखी हैं उनमें सम्भवतः प्राचीनतम व्याख्या शैव शुद्धाद्वैती राजानक श्रीरामकवि (वि.सं. १००६) तथा महामाहेश्वर राजानक श्रीअभिनवगुप्ताचार्य (वि.सं. ११२४) द्वारा लिखित हैं। ये क्रमशः 'सर्वतोभद्रा' तथा 'गीतार्थसंग्रह' नाम्ना प्रसिद्ध हुई हैं। अतः साधनानुष्ठान तथा परमेश्वरानुग्रह के बारेमें इनके दृष्टिकोणको भी एक बार देख लेना प्रासंगिक ही होगा।



भेदमात्रको मिथ्या माननेवाले ये दोनों विचारक परमेश्वरके लोकानुग्रहार्थ प्रकटित रूपको, जागतिक जड़जीवभेदकी तरह ही, मायिक माननेपर भी मिथ्या मानते हों ऐसा प्रतीत नहीं होता. एतदर्थ दोनोंके दो-दो वचनोंको दृष्टिगत करना पर्याप्त होगा:-

(१) 'अजोऽव्ययात्मा' = नित्य होनेके कारण जन्मरहित होनेपर भी; तथा 'भूतानां' = सभी स्थावरजंगमोंके सर्ग-स्थिति-विनाशादिका यथेष्ट कर्ता होनेसे भी 'ईश्वरः' = समर्थ होनेपर भी. 'स्वां-प्रकृतिम्' = अद्वय चिन्मात्रलक्षण जो निज परम स्वभाव है 'अधिष्ठाय' = उसी स्वभावमें रहते हुवे, अर्थात् अपने स्वभावसे विचलित हुवे बिना, 'स्वमायया' = स्वात्माधीन माया कि जिसका प्राणभूत धर्म द्वैतका अवभासनमात्र है, ऐसी वह परमेश्वरकी हेतुभूत शक्तिविशेष है, उसके द्वारा 'संभवामि' = जन्मादिका परिग्रहण करता हूँ. अतः....अपनी सर्वज्ञता या सर्वशक्तिमत्ता को खोये बिना ही.... (सर्वतो. ४।६).

(१) श्रीभगवान्का तो किसी भी प्रकारके शरीरसे कोई सम्पर्क हो ही नहीं सकता, क्योंकि पूर्ण ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य गुणोंसे युक्त ही सदा रहते हैं. फिरभी स्थितिकारी होनेके कारण भगवान् करुणा करके अपने अंशको सिरजते हैं....अतएव भगवान्के जन्म-कर्म दिव्य ही होते हैं, क्योंकि आत्ममायासे अर्थात् योगप्रज्ञारूप अपनी स्वतन्त्र शक्तिसे ही ये सम्पादित होते हैं कर्मसे नहीं (गी.सं. ४।६-९).

(२) अचिन्त्य निजशक्तिके माहात्म्यवश भगवान् अपने सतत चिन्मात्रस्वरूपसे प्रच्युत हुवे बिना ही जड़ और चेतन के विभागशः मानों दो रूपोंमें आभासित होते हैं. जगत्क्रीड़ाको सम्पन्न करते हैं....वस्तुतः तो परमकारणरूप परमात्मा परमेश्वरसे अभिन्न होनेपर भी भगवान्की मायाके वश मानों भिन्न हों ऐसे लगते हैं....ये दोनों जड़ और अजड़ प्रकृतियां, क्योंकि 'प्रकृति'का अर्थ स्वभाव होता है अतः, जड़ होनेके कारण विनश्वर होनेका तथा परस्पर भिन्न चेतन होनेका भी नाना रूप स्वभाव अद्वय चिन्मात्रस्वरूपका कैसे उपपन्न हो सकता है? ....संवेद्यमान होनेपर ही कोई भी भाव तत्तदात्मक हो पाते हैं. क्योंकि संवेद्यमानताके अलावा

और किसी भी प्रकारान्तरसे किसी भी अवस्थामें कोई भी उपलब्ध नहीं होते. इस तरह एकमात्र संवेदिता अपने संवेदनमें भावोंको सिरजता है. अतः सारे ही भाव संवेदिताके ही शक्तिरूप हैं—संवेदितासे भिन्न अन्य कुछ भी नहीं....इस तरह क्रीडा करनेकी इच्छावश ही, असत्यको भी सत्यकी तरह आभासित करनेवाली स्वयं देवकी मायारूपा कोई एक पारमार्थिकी परा शक्ति होती है, उसे ही जब उसके कारण 'शिवोऽहम्' का परामर्श होने लग जाये तब 'विद्या' कहा जाता है (सर्वतो. ७।४-६-१०-१४).

(२) 'अहम्' पदके प्रयोगके कारण प्रकृति-पुरुष-पुरुषोत्तमसे अभिन्न होनेपर भी ईश्वर सर्वथा सर्वानुगत होकर रहता है....अतः सत्त्वरजस्तोमोरूप प्राकृत गुण वस्तुतः संविन्मात्र परब्रह्मसे अतिरिक्त नहीं हैं, फिरभी जो अतिरिक्त होनेका भान होता है, वह तो गुणोंका भोक्ताके आधीन होना, अर्थात् भोग्य होना ही सिद्ध करता है. संसारी जन उस भेदात्मक रूपका निर्वचन हीं कर पाते हैं. अतः उन्हें वह मायारूप लगता है. जो परमार्थब्रह्मप्रकाशके वेत्ता होते हैं, उन्हें तो ब्रह्मसे अतिरिक्त विश्व दिखलायी ही नहीं देता. अतएव वे सत्त्वादि गुणोंके भेदको भासित करनेवाली मायाके उस पार पहुंच पाते हैं. 'मामेव' पदमें 'एव'कार इसी आशयसे जोड़ा गया है (गी.सं. ७।६-१४).

यह तो इनके शुद्धाद्वैतवादी होनेके निदर्शनार्थ ही प्रमाणतया वचन उद्धृत किये हैं. प्रकृत विषय—साधनानुष्ठान तथा भगवदनुग्रह—के बारेमें राजानक श्रीरामकवि कहते हैं:—

अद्वय चिन्मात्रस्वभाव परमात्मा तत्तद् जीवात्माओं की तत्तत् पुण्यपापात्मिका क्रियाओंका अनुष्ठाता स्वयं नहीं बनता; और न उन क्रियाओंके सुखदुःखात्मक तत्तत् फलोंका स्वयं भोक्ता ही. ऐसी स्थितिमें उस अद्वय परमात्माके न कर्ता और न कारयिता होनेपर यह जगद्व्यवहार आखिर कैसे चल पायेगा? स्वभाववश! 'स्वभाव'का अर्थ है: अचिन्त्यस्वरूपा परमात्माकी मायाशक्ति. वह नित्य है फिर भी अपना सामर्थ्य तभी तक दिखाती है, जब तक सर्वभावोंके पारमार्थिक अभेदका ज्ञान जीवात्माको हो नहीं हो पाता. स्वयं परमेश्वर अपनी मायासे मोहित हो नहीं सकता,

भी एक बार देख लेना प्रामाणिक ही होगा.

अतः मायामूलक भेददृष्टिप्रयुक्त लौकिक कर्तृत्व-भोक्तृत्वसे परमात्मा कभी दूषित भी नहीं होता (सर्वतो. ५।१४),

इस निरूपणसे ऐसी भ्रान्ति सहज ही सम्भव है कि राजानक परमात्माको सर्वथा अकर्ता-अभोक्ता ही मानते होंगे; परन्तु वस्तुतः ऐसी बात है नहीं. क्योंकि इसी अध्यायके अन्तिम श्लोकमें इसका स्पष्टीकरण भी उपलब्ध है ही. वहां यह कहा गया है :-

यज्ञ तप आदि शास्त्रविहित अनुष्ठेय क्रियाओंके करनेवाले तत्तत् साधक अज्ञानमोहित होनेके कारण अपने-आपको इतरजीवोंसे भिन्न कर्ता मान कर तत्तत् फलोंके भोगोंकी कामनावश अपने-आपको भोक्ता भी मान लेते हैं. परमार्थविद्, परन्तु, यह अच्छी तरह जानते हैं कि वस्तुतः भिन्न-भिन्न कर्ता जब हो ही नहीं सकते, तब सभी क्रियाओंका तथा उनके फलोंका कर्ता-भोक्ता तो एकमात्र सर्वलोकमहेश्वर ही हो सकता है. यह जो कर्तृ-भोक्तृभेद दिखलायी देता है, वह तो केवल क्रीड़ा करनेकी अपनी ही इच्छाके कारण प्रकट सर्वलोकमहेश्वरकी क्रीड़ा है. यहां किसी भी प्रकारका भेद परमार्थतः तो है ही नहीं; क्योंकि निसर्गनिर्देश निजात्मप्रतिष्ठित परमेश्वर न तो किसीका द्वेषी और न किसीका अनुरागी ही हो सकता है. (सर्वतो. ५।१८).

यह तो हुई साधनानुष्ठानके मूलमें विद्यमान कर्तृत्व-भोक्तृत्व धर्मोंके तात्त्विक स्वरूपकी मीमांसा, इसके बाद परमात्माके अनुग्रहका तात्त्विक स्वरूप समझनेको राजानक श्रीअभिनवगुप्ताचार्यके निरतिशय महत्त्वपूर्ण वचनोंका आशय भी हृदयंगम करने लायक है:-

पशु पक्षी सरीसृप आदि, अबोध स्त्रियां, कृषि-वाणिज्य आदि कर्मान्तरमें रत वैश्य; अथवा किसी भी प्रकारके वैदिक कर्मोंकेलिये अनधिकारी परतन्त्रवृत्ति शूद्र भी भगवान्का आश्रय लेकर भगवान्का ही यजन करते हैं. अतएव परमकारुणिक भगवान्के गजेन्द्रमोक्षण आदि सहस्रशः चरित्र मिलते हैं...कुछ लोग आशंका करते हैं कि "मां हि पार्थ. ..किं पुनर्ब्राह्मणा पुण्या" वचन ब्राह्मणोंकी प्रशंसाकेलिये कहा गया है नकि स्त्रीशूद्रादिके मोक्षाधिकारकी विवक्षावश. ये लोग परमेश्वरकी इस

सर्वानुग्राहिका शक्तिको मितविषयिणी बना कर उसका खंडन करना चाहते हैं. "न मे द्वेष्योऽस्ति न प्रियः"—"अपि चेत् सुदुराचारो" आदि अनेक इस प्रकारके स्फुटार्थ वचनोंका विरोध करते हैं, क्योंकि परमेश्वरके परमकृपालु होनेकी बात ये लोग सह नहीं पाते! किसी भी प्रकारके भेदकी सम्भावनासे रहित ऐसे भगवान्में हठात् भेद खड़ा करना चाहते हैं, "ऐसा कैसे हो सकता है—ऐसा तो हो ही नहीं सकता"के प्रश्नारोपोंके द्वारा! इन्हें अन्य भी अनेक आगामोंके विरोधकी परवाह ही नहीं है!! अनेकविध मात्सर्य अहंकार लज्जा और पाषंड के कारण अपने सिर-आंखोंको नीचे झुका कर सारे जगत्के सामने असत्प्रलाप करते रहनेवाले सचमुचमें अपनेको हास्यरसका विषय बना देते हैं!!

इस तरह हमने देखा कि काश्मीर शैव आचार्योंके अनुसार साधनानुष्ठान तथा भगवत्कृपा का वास्तविक स्वरूप क्या है.

इसके बाद श्रीरामानुजाचार्यके मतका अवगाहन क्रमप्राप्त होता है. इनके मतके अनुसार जैसे ज्ञातृत्व धर्म जीवात्मानमें स्वाभाविक होता है वैसे ही कर्तृत्व धर्म भी स्वाभाविक ही होता है. कर्तृत्वको स्वाभाविक नहीं मानते तो 'कुर्यात्'—'न कुर्यात्' के शास्त्रीय विधि-निषेध अर्थहीन सिद्ध हो जायेंगे. अस्वाभाविक कर्तृत्वकी धारणाका प्रत्याख्यान करनेकेलिये श्रीरामानुजाचार्य कई शास्त्रवचनोंके उद्धरणद्वारा शंका-समाधान प्रस्तुत करते हैं, उनमें प्रमुख वचन इस तरह हैं:—

(१) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

अहंकारविमूर्धात्मा 'कर्ताहम्' इति मन्यते॥

(भ.गी. ३।२७).

(२) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥

(भ.गी. १३।२१).

(३) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमर्हति।

(भ.गी. १४।१९).

(४) अधिष्ठानं तथा कर्ता करणञ्च पृथग्विधम्।

विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम्॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः॥

(भ.गी. १८।१४-१६).

इनमें प्रथम वचनका आशय श्रीरामानुजाचार्यके अनुसार यों है: प्रकृतिके सत्त्व-रजस्-तमोगुणोंके साथ जुड़े संसर्गके कारण जीवात्मा सांसारिक प्रवृत्तिओंमें कर्तृतया लिप्त होती है—अपने स्वरूपगत किसी हेतुके वश नहीं (द्रष्टव्य: ब्र.सू. भा. २।३।३३-३९). द्वितीय वचनमें विवक्षित आशय यह है : पुरुषाधिष्ठित प्रकृतिके बनाये हुवे 'कार्य' =शरीर तथा 'करण' =समनस्क-ज्ञानेन्द्रिय-कर्मेन्द्रिय ही तत्तद् अर्थक्रियाओंको निभा पाते हैं. एतावता जीवात्मा/पुरुष स्वरूपतः अकर्ता है कहना अभिप्रेत नहीं है. प्रकृतिसंसृष्ट पुरुष सुखदुःखोंके अनुभवका आश्रय बनता है. एतावता जीवात्मा/पुरुष स्वरूपतः अनुभूतिधर्मा नहीं यह कहना अभिप्रेत नहीं है (स्पष्ट है कि प्रस्तुत वचनको पुरुषके कर्ता न होनेमें प्रमाणतया उद्धृत करनेपर इसी वचनवशाद् भोक्तृत्वधर्मको पुरुषका स्वभावानियत धर्मस्वीकारना पड़ेगा, वह भी ऐसा कि जिसका मुक्तिमें भी अभाव सिद्ध न हो. द्रष्टव्य: भ.गी.भा. १३।२१). तृतीय वचनका अभिप्राय यह है कि स्वभावतः वैसे तो जीवात्मा परिशुद्ध ही होती है फिरभी पूर्वजन्मोंमें अनुष्ठित कर्मोंके कारण उसे प्राकृत सत्त्वादि गुणोंका संग होता है, जिसके कारण विविध शुभाशुभ कर्मोंमें उसे लिप्त होना पड़ता है. इन कर्मोंका कर्ता जब जीवात्मा अकेले अपने-आपको नहीं मानती तब जीवात्मा परमात्माके समान हो पाती है (भ.गी.भा. १४।१९). चतुर्थ वचनके आद्य श्लोकपरके गीताभाष्यमें श्रीरामानुजाचार्य कहते हैं : कर्महेतुओं के कलापमें पांचवां स्वयं परमात्मा है. वही कर्मको निष्पन्न करनेमें प्रधान हेतु बनता है. जैसा कि कहा गया है—“सभीके हृदयमें मैं संनिविष्ट हूँ और मेरे ही कारण स्मृति, प्रत्यक्ष अनुमिति शाब्दानुभूति,

ज्ञाननिवृत्ति या प्रमाणानुग्राहक ऊह भी कोई कर पाता है।” —“सभी प्राणियोंके हृदयमें बिराजनेवाला ईश्वर अपनी मायासे उन यन्त्रारूढसे प्राणियोंको चलाता रहता है”。 सुस्पष्टतया स्वयंको ही केवल कर्ता मान लेनेकी जीवात्माकी मतिका ही यहां भ्रान्तिके रूपमें निरूपण किया गया है (पांच लोगोंने आपसी मेलजोलसे कोई काम किया हो उसके बनने या बिगड़ने पर उस कार्यका श्रेय या अपराध कोई अकेले अपना या किसी दूसरेका मान बैठे, वैसी ही कुछ गड़बड़ यहां भी मानी गयी है)। ऐसी स्थितिमें अधिष्ठानसे शुरु करके दैव पर्यन्त समूहावलम्बी कार्यकारित्व है, उसे केवल आत्मनिष्ठ मान लेना निरा भ्रम नहीं तो और क्या माना जा सकता है? (द्रष्टव्यः ब्र.सू.भा. २।३।३३)।

अन्तःकरणोपहित या अविद्योपहित चैतन्यके ही कर्ता बन सकनेकी शांकर धारणाका प्रत्याख्यान करनेको “समाध्यभावाच्च” (ब्र.सू.भा. २।३।३८)में श्रीरामानुजाचार्य कहते हैं कि जीवात्माके कर्तृत्वको स्वाभाविक न माननेपर मोक्षोपायोंका कर्ता भी जीवात्मा न होकर अन्तःकरण या अज्ञान रूप उपाधिही कर्ता बनेंगी. फिरतो मुक्त भी वे उपाधि ही होंगी जीवात्मा नहीं.

जीवके मायोपाधिक कर्तृत्व धर्मकी विवेचनाकेलिये श्रीशंकराचार्यने जो एक स्वतन्त्र अधिकरण रचा वहां यह कहा गया था:—

यदि जीवात्मामें स्वाभाविक कर्तृत्व हो तो फिर उसका मुक्त हो पाना अशक्य हो जायेगा. क्योंकि अग्निका उष्ण होना जैसे स्वभावनियत है, वैसे ही कर्ता होना जीवका भी यदि स्वभावनियत ही हो तो, वह कर्तृत्व जीवके मुक्त होनेपर भी कायम रहेगा. ऐसी स्थितिमें यह भी तो कहा नहीं जा सकता कि अग्निकी स्वाभाविक दाहकशक्तिके रहनेपर भी दाह्य वस्तु तृण-काष्ठादि निमित्तोंके उपलब्ध न रहनेपर अग्निद्वारा जैसे दहनक्रिया सम्पन्न नहीं हो पाती, वैसे ही स्वाभाविक कर्तृत्वके बचे रहनेपर भी ब्रह्मज्ञानसहित कर्तृत्वके कारण शुभाशुभ कर्मोंके परिहारद्वारा शुभाशुभ फलोंके भोगसे मुक्तात्मा भी ग्रस्त नहीं हो पायेगी. क्योंकि कर्तृत्वरूप शक्तिमान् निमित्तके रहनेपर उसकेलिये कार्यरूप शक्य भी



अवश्य ही प्रकट होगा। अतएव मोक्षोपायोंके अनुष्ठानकेलिये भी कर्तृत्वकी अपेक्षा स्वीकारी नहीं जा सकती, क्योंकि स्वयं अनित्य कर्मोंको यदि मोक्षोपाय मानते हैं तो “अनित्यसे नित्यकी उत्पत्ति होती है” ऐसा वदतोव्याधात प्रकट होगा। इससे सिद्ध होता है कि शास्त्रविधिकी सार्थकताकेलिये जिस कर्तृत्वको स्वीकारना पड़ता है, वह चेतनाका स्वभावानियत धर्म न होकर अज्ञानप्रयुक्त धर्म है; और इसी अज्ञानप्रयुक्त धर्मको लेकर ही शास्त्र भी विधि-निषेध करते रहते हैं : “तस्माद् अविद्याकृतं कर्तृत्वम् उपादाय विधिशास्त्रं प्रवर्तिष्यते” (ब्र.सू.भा. २।३।४०)।

इसका प्रत्युत्तर देते हुवे श्रीरामानुजाचार्य कहते हैं कियह आवश्यक नहीं कि अनौपाधिक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी कर्तृत्वप्रयुक्त शुभाशुभ कर्म और उनके फलोंका उपशमन ही न हो पायेगा। वाक् चक्षु कर चरण आदि करणोंसे सम्पन्न होनेपर भी जीवात्मा जब इच्छा हो तभी बोलने देखने लेने चलने आदिकी क्रियाओंको अपनाती है। सुतार भी करवत आदि उपकरणोंके उपलब्ध होनेपर भी इच्छानुसार ही काष्ठछेदनादि व्यापार करता है, अन्यथा नहीं। यह इच्छारूप व्यापार कोई भी अचेतन उपाधिद्वारा तो सोचा ही नहीं जा सकता।

इस कर्तृत्वको जीवका स्वाभाविक धर्म माननेपर भी परानिर्भर धर्म नहीं माना गया है, क्योंकि कर्तृत्वके मूलमें रहे स्मृति-अनुभव-अज्ञानादि सभी कुछ जब जीवके भीतर विद्यमान अन्तर्यामीके आधीन हैं तो केवल कर्तृत्व स्वतन्त्र धर्म कैसे रह पायेगा? एतावता विधि-निषेधोंके उपदेशक शास्त्रोंके व्यर्थताकी आशंका भी उठायी नहीं जा सकती। उदाहरणतया किन्हीं दो जनोंकी साझीदारीवाले द्रव्यको कोई एक व्यक्ति दूसरे व्यक्तिकी अनुमति बिना किसी तीसरे व्यक्तिको दानके रूपमें दे नहीं सकता है। फिरभी दूसरेकी अनुमतिको पाकर भी किये हुवे दानका फल तो धनदाताको ही मिलता है अनुमतिदाताको नहीं। उन्निनीषा या अधोनिनीषा के वशं साधु या असाधु कर्म करानेवाले परमात्माको पक्षपाती या निर्दय मान लेना भी अविचारितरमणीय है, क्योंकि इस वचनमें सर्वजीवसाधारणी उन्निनीषा या अधोनिनीषा विवक्षित नहीं है। इस वचनमें उन असाधारण

जीवात्माओंके उन्निनीष या अधोनिनीष की बात कही जा रही है जो या तो परमात्माके अतिशय अनुकूल हैं या अतिशय प्रतिकूल. अतिशय अनुकूल जीवोंपर अनुग्रह करके परमात्मा उन्हें अपनी प्राप्तिके अतिकल्याणकारी उपायोंमें ही रुचि जगाता है. इसी तरह अतिशय प्रतिकूल जीवोंमें अपनी प्राप्तिके विरोधी अधोगतिकी ओर ले जानेवाले कर्मोंमें रुचि पैदा कर देता है. यही बात भगवान्ने गीताके इन श्लोकोंमें कही है :-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

तेषां सतत-युक्तानां भजतां प्रीति-पूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

(भ.गी. १०।८-११).

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

ममात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥

तानहं द्विषतो क्रूरान् संसारेषु नराधमान्।

क्षिपाम्यजसमशुभामासुरीष्वेव योनिषु॥

(भ.गी. १६।८-१८-१९).

इस ईश्वराधीन स्वाभाविक जीवकर्तृत्वद्वारा प्रयुक्त कर्मोंको कर लेनेपर केवल उन क्षणप्रध्वंसी कर्मोंके वश ही फलप्राप्ति हो जाती हो, ऐसा श्रीरामानुजाचार्यका अभिप्राय नहीं है. वे कहते हैं कि न केवल परमात्माके उपासकोंको स्वप्राप्तिरूप विशिष्ट फल; अपितु सामान्य ऐहिक या आमुष्मिक फल भी, परमात्माद्वारा ही मिलता है (द्रष्टव्य : ब्र. सू. भा. ३।२।३७).

शैव विशिष्टाद्वैतवादी श्रीकण्ठ शिवाचार्य तथा शैव विशेषाद्वैतवादी श्रीपति भगवत्पादाचार्य दोनों ही, ब्रह्मसूत्रके इन अधिकरणोंमें, थोड़े-बहुत

अन्तरसे श्रीरामानुजाचार्य की निरूपणशैलीको ही अपना कर चले हैं। इनके मतकी, अतः, पृथक् विवेचना आवश्यक नहीं है। इस तरह रामानुजीय वेदान्तके अनुसार साधनानुष्ठान तथा भगवदनुग्रह का स्वरूप क्या है, यह समझ लेनेके बाद, अब श्रीमध्वाचार्यका इस विषयमें क्या अभिप्राय है, यह देखनेकेलिये उद्यत होना चाहिये।

श्रीमध्वाचार्याभिमत द्वैतवादके अनुसार सर्वप्रथम दो प्रकारके प्रमेय होते हैं: स्वतन्त्र और परतन्त्र। निर्दोष अखिलसद्गुण भगवान् विष्णु स्वतन्त्र प्रमेय हैं। परतन्त्र प्रमेय पुनः दो प्रकारोंका होता है : द्विविध भाव और त्रिविध अभाव। इनमें भाव पुनः चेतन और अचेतन के भेदवशात् द्विविध होता है। इसी तरह दुःखस्पृष्ट और दुःखास्पृष्ट के भेदवश चेतनके भी दो प्रकार होते हैं। रमा सर्वथा दुःखोंसे असंस्पृष्ट ही रहती हैं। अन्य दुःखस्पृष्ट चेतनोंके दुःखविमुक्त और दुःखसंस्थ ऐसे दो प्रकार होते हैं। दुःखसंस्थोंके पुनः दो प्रकार होते हैं : मुक्तिके योग्य अथवा अयोग्य। मुक्तियोग्योंके पांच प्रकार होते हैं : देव ऋषि पितर चक्रवर्ती और सत्पुरुष। इन विषयोंका सांगोपांग विचार 'तत्त्वसंख्यान' एवं 'तत्त्वविवेक' नामक ग्रन्थोंके अवलोकन करनेपर स्फुट हो सकता है।

इन परिसंख्यात तत्त्वोंमें पञ्चविध भेदोंका अपलाप सृष्टि मुक्ति या प्रलय किसी भी कालमें शक्य नहीं है। ये पञ्चविध भेद इस तरह माने गये हैं : -

- (१) एक अचेतन वस्तु का दूसरी अचेतन वस्तु से भेद
- (२) एक चेतन जीव का दूसरे चेतन जीव से भेद
- (३) सकल अचेतन वस्तुओंका सकल चेतन जीवोंसे भेद
- (४) सकल अचेतन वस्तुओं का नारायण से भेद
- (५) सकल चेतन जीवों का नारायण से भेद

इस तरह पञ्चविध भेदात्मिका इस सृष्टिमें परमात्मा और जीवात्मा के बीच स्वरूपतः अभेद या भेदाभेद भी हो ही नहीं सकता (द्रष्टव्य : अनुव्या. २।३।४३). अतएव जीवको जो 'अंश' कहा जाता है वहां भी

यह ज्ञातव्य है कि स्वांश और विभिन्नांश के भेदवशात् भगवदवतारोंको स्वांश समझना चाहिये; परन्तु जीवात्मा तो विभिन्नांश ही होती हैं। कतिपय गुणोंके साम्यवश कहीं अभेद दिखलाया भी गया हो तो भी कदापि स्वरूपैक्य तो सम्भव ही नहीं है (द्रष्टव्य : ब्र.सू.भा. २।३।४७)। ऐसी सृष्टिकी रचना परमात्मा किसी भी तरहके प्रयोजनकी पूर्तिकेलिये नहीं करता है। यह सृष्टि तो परमात्माकी केवल लीला ही है। अतएव परमात्माने इस सृष्टिको लीलारूप प्रयोजनकी पूर्तिकेलिये प्रकट किया है, ऐसी धारणा भी अप्रामाणिक ही है। मुक्त होनेपर, यदि, जीवात्मा भी आप्तकाम बन जाती हों तो परमात्मामें किस तरहकी न्यूनता सोची जा सकती है कि जिसे पूर्ण करनेको उसे सृष्टि रचनी पड़े! अतः जैसे लोकमें आनन्दके आवेशातिरेकमें व्यक्ति नाचने-गाने लग जाता है, ठीक वैसे ही पूर्णानन्दस्वरूप परमात्मा भी अपने स्वभाववश ही सृष्टिकी रचना करता है (द्रष्टव्य : ब्र.सू.भा. २।१।३३-३४)। पूर्णानन्दके निजस्वभाववश प्रकट इस जगत्में पूर्ण आनन्दके बजाय जो सुख-दुःख राग-द्वेष शोक-मोह जन्म-मरण के अनेकविध द्वन्द्व दिखलायी देते हैं, उन्हें भी परमात्मा अनादि कालसे चलते आ रहे कर्मक्रमवशात् प्रकट करता है। इस सृष्टिके अन्तर्गत देवताओंमें आनन्द ज्ञान एवं बल नित्य होते हैं, दानवोंमें अज्ञान एवं दुःख नित्यनियत होते हैं; तथा मनुष्योंमें आनन्द ज्ञान एवं बल कभी होते हैं और कभी नहीं। इन तीनोंमें यदा-कदा अन्यथा जो कुछ दिखलायी देता है, उसे औपाधिक समझ लेना चाहिये। जीव अपने सदसत् कर्मोंसे परमात्माको प्रसन्न करके ज्ञानी-अज्ञानी आनन्दी-निरानन्दी या बलवान्-निर्बल बन पाता है। यह कर्मसामर्थ्य जीवात्माके भीतर मुक्तावस्थामें भी विद्यमान रहती है। सुरूप सुगन्ध सुस्वर के ही देखने सूंघने सुनने की कामना रखनेवाला जीव परतन्त्र होनेके कारण जैसे सर्वदा निजकामानुसारी सफल भोक्ता नहीं बन पाता, वैसे ही कर्ता भी नहीं बन पाता है। उसके भीतर बैठा अन्तर्यामी उसे यथाधिकार फल देता रहता है। जैसे सुतार आदि कारीगरोंसे धनवान् व्यक्ति धन दे कर अपना काम करवाते हैं, इस उदाहरणमें सुतार आदि कारीगर कर्ता माने जाते हैं

तथा धनिक व्यक्ति कारयिता, इसी तरह जीव भी एक ऐसा पराधीन कर्ता है कि जिसका अपराधीन कारयिता परमात्मा होता है। सुतार आदि कारीगरों और धनिकों के लौकिक उदाहरण तथा जीवात्मा और परमात्मा के वास्तविक सम्बन्धमें एक उल्लेखनीय अन्तर यह तो है कि एक धनिक निजधनसे कारीगरके कर्तृत्वका परिक्रय करता है—कारीगरको कर्तृत्व प्रदान नहीं करता, क्योंकि वह तो कारीगरका पूर्वसिद्ध ही होता है। वह परिक्रेता धनिकसे अतिरिक्त भी किसीके आधीन होकर या स्वतन्त्रतया भी अपने कर्तृत्वको प्रयोगान्वित कर सकता है। ईश्वरसे अपराधीन जीवका कर्तृत्व, जबकि, सम्भव ही नहीं, क्योंकि शास्त्रमें कहा गया है कि कर्तृत्व करणत्व स्वभाव चेतना धृति परमात्माके प्रसादसे ही सम्भव हैं अन्यथा नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३२-४२)।

कर्मफलमीमांसामें श्रीमध्वाचार्यका कहना है कि कर्म तो अचेतन होनेके कारण स्वतः तो फलदान कर नहीं सकता, अतः ईश्वरको ही कर्मफलोंका दाता स्वीकारना चाहिये। यों तो परमात्मा और कर्म दोनों फलप्राप्तिके कारण हैं, फिरभी कर्म स्वयं कर्ताको प्रवर्तित नहीं कर सकता, जबकि परमात्मा तो प्रवर्तक भी होता है और कारण भी (द्रष्टव्य : ब्र.सू.भा. ३।२।३९-४२)।

परमात्माके साक्षात्कारके बारेमें यह समझ लेना आवश्यक है कि वह तो जीवकी साधनशक्तिसे शक्य उपलब्धि ही नहीं है, क्योंकि परमात्माका साक्षात्कार तो स्वयं उसके प्रसादके कारण ही सम्भव है (द्रष्टव्य : ब्र.सू.भा. ३।२।२३)।

इस तरह हमने देखा कि श्रीमध्वाचार्यके द्वैतवादी वेदान्ती होनेके कारण भगवत्कृपाकी आवश्यकतापर भार देना तो आवश्यक था ही; परन्तु जीवात्माके कर्तृत्व औ तन्मूलक साधानानुष्ठानकी सफलताको भी ईश्वराधीन मानना द्वैतवादमें उल्लेखनीय महत्वकी बात है।

वेदान्तके अनेकविध सम्प्रदायोंमें श्रीविज्ञानभिक्षुद्वारा प्रवर्तित विचाररीतिकी असाधारण महत्ताको यदि एक शब्दमें प्रकट करनेको कोई कहे तो, मेरी समझके अनुसार, वह शब्द है : 'आधार-कारण'।

श्रीविज्ञानभिक्षुपूर्व ईश्वरवादी दर्शनोंमें कार्य-कारण-भावके स्वरूपके बारेमें अनेकविध धारणायें प्रचलित थीं। ब्रह्मको अभिन्ननिमित्तोपादान कारण एवं जगत्को ब्रह्मपरिणाम-ब्रह्मकृतिजन्य माना गया था, चित्रपट या चित्राभित्ति की तरह अद्वय चिन्मात्र परमशिवपर स्वयं शिवकी ही संकल्पशक्तिकी तूलिकासे जगत्को चित्रिवत् भी माना गया, ब्रह्मको उपादान-कारण एवं जगत्को जीवके प्राक्कर्मोंका विपाक भी माना गया, ईश्वरको जगत्का केवल निमित्त-कारण या कर्ता भी माना गया था; अथवा कार्य-कारण-भावरहित केवल मिथ्या कार्यारोपका पारमार्थिक अधिष्ठान भी माना ही गया था।

वैसे तो सामान्य कार्य-कारण-भावोंकी विवेचनाके प्रसंगमें योगसूत्रभाष्यकारका प्रस्तुत श्लोक भी दर्शनशास्त्रके इतिहासमें एक अपना अलग महत्त्व रखता ही है :-

उत्पत्ति-स्थित्य-ऽभिव्यक्ति-विकार-प्रत्यया-ऽप्तयः।

वियोगा-ऽन्यत्व-धृतयः कारणं नवधा स्मृतम्॥ (पा.सू.भा. २।२८)

इन सभी प्रकारोंको सोदाहरण समझना हो तो भाष्यावलोकन ही उपयुक्त रहेगा। प्रस्तुत सन्दर्भमें, हमारेलिये तो, यही केवल अवधेय है कि द्वितीय स्थाप्य-स्थापक-भावरूप एवं अन्तिम विधाय-विधारक-भावरूप जो कार्य-कारण-भाव स्वीकारे गये हैं, श्रीविज्ञानभिक्षु, वैसे स्थितिकारण या धृतिकारण होनेके रूपमें ब्रह्मको 'आधारकारण' नहीं कह रहे हैं।

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं। अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है।

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं। अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है। क्योंकि



स्थितिकारणका अधिकरण होना आवश्यक नहीं है, जबकि आधारकारणका अधिकरण होना आवश्यक है ही। इसी तरह धृतिकारणका अविकारी होना आवश्यक नहीं है, जबकि आधारकारणकेलिये तो वह आवश्यक है ही। वैसे तो नैयायिकोंने भी समवायी और असमवायी से विलक्षण कार्यमात्रके प्रति एक साधारण निमित्त-कारणके रूपमें ईश्वरको स्वीकारा तो अवश्य था, फिरभी दण्डचक्रादिसाधारण निमित्तकारणतासे भी इस आधारकारणताको पृथक्तया समझना आवश्यक है।

क्योंकि भिक्षुवेदान्तने ही, इदंप्रथमतया, इन सारी धारणाओंसे अलग हट कर इस आधार-कारणकी धारणा प्रस्तावित की है, अतः स्वयं उनके ही शब्दोंमें इस सुपरिभाषित आधार-कारणको जान लेना उचित होगा : “जैसे आकाशमें आश्रित मृत्तिका घटाकारेण परिणत होती है वैसे ही, किसी भी कार्यका उपादान-कारण जहां संयोग स्वरूप या आधेयता सम्बन्धवशात् अविभक्त एवं आश्रित होकर कार्याकारेण परिणत होता हो उसे ‘अधिष्ठानकारण’ या ‘आधारकारण’ कहते हैं” (द्रष्टव्य : ब्र.सू.भा. १।१।२). श्रीविज्ञानभिक्षुके अनुसार ऐसा आधारकारणरूप ब्रह्म निरुपाधिकतया न तो जगत्का परिणाम्युपादान है, न कर्ता; और न विवर्तोपादान ही। अन्यथा मायोपाधिके वश तो वह सभी कुछ बन सकता है और बना भी है ही। पुनश्च यहां मायाको उपाधि माननेके कारण जड़-चेतन सृष्टिका मिथ्यात्व श्रीविज्ञानभिक्षुको अभिप्रेत है, ऐसी वैचारिक धांधली नहीं करनी चाहिये। समवायसम्बन्धसे जहां कार्य-कारणका अविभाग हो वहां उसे विकारी कारण समझा जाता है। ऐसे समवायसम्बन्धसे जो एक विकारी कारण होकर जिस किसी दूसरे अविकारी आधारमें अविभक्ततया आश्रित हो तो उस दूसरे अविकारीको ‘आधारकारण’ कहा जाता है। सृष्टिसे पूर्व और बादमें भी नित्य अविकारी ब्रह्ममें प्रकृति-पुरुष इसी तरह अविभक्ततया आश्रित रहते हैं। अतः अविकारी ब्रह्म जगत्का आधारकारण है तथा विकारी प्रकृति समवायी कारण। इस विषयमें श्रीविज्ञानभिक्षुके ये वचन अवलोकनीय हैं :-

अस्य जगतो नामरूपाभ्यां व्याकृतस्य चेतनाचेतनरूपस्य प्रतिनियत-देशकाल-संस्थान-व्यापारादि-मतो अचिन्त्यरचनात्मकस्य जायते अस्ति वर्धते विपरिणमते अपक्षीयते विनश्यति इत्येवंरूपं जन्मादिषट्कं यतः परमेश्वराद् अन्तर्लीन-प्रकृतिपुरुषाद्यखिल-शक्तिकात् स्वतः चिन्मात्राद् विशुद्ध-सत्त्वाख्य-मायोपाधिकात् क्लेशकर्मविपाकाशयैः अपरामृष्टात् चेतनविशेषाद् भवति आकाशादिव च वायुः, महाजलादिव च पृथिवी, पृथिव्या इव स्थावरजङ्गमादिकं तद् ब्रह्म (ब्र.सू.भा. १।१।२).

साथ ही साथ भिक्षुवेदान्तमें प्रतिशरीरमें भिन्न-भिन्न जीवात्मा मानी गयी हैं. जीवात्माको विभुपरिमाण स्वीकारनेके बावजूद परमात्माका अंश भी स्वीकारा गया है. यह अंशत्व 'महाकाश-घटाकाश'न्यायसे औपाधिक नहीं; प्रत्युत 'अग्नि-विस्फुलिंग'न्यायसे वास्तविक ही स्वीकारा गया है. विभुत्व तथा अंशत्व जैसे धर्मोंके परस्पर विरोधाभासके उपशमनकी भी भिक्षुशैली विलक्षण ही है. श्रीविज्ञानभिक्षु कहते हैं : जीवात्माको परमात्माका अंश माने बिना "नित्यो नित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्" — "द्वा सुपर्णा सयुजा" — "ममैवांशो जीवलोके जीवभूतः सनातनः" जैसे श्रुति-स्मृति-वचनोंमें निरूपित भेद; अथवा "स ब्रह्मा स शिवः"— "मनसैवानुद्रष्टव्यम्"—"एकधैवानुद्रष्टव्यम्" जैसे श्रुतिवचनोंमें निरूपित अभेद यों दोमेंसे किसी एकके साथ तो अन्याय हो ही जाता है. अतः जीवात्मा और परमात्मा के बीच भेदाभेदको स्वीकारना श्रुत्याशयके प्रति सच्ची निष्ठाका निर्वाह है (द्रष्टव्य : ब्र.सू.भा. २।३।४३).

परस्पर विरुद्ध होनेसे भेदाभेदके समुच्चयके स्वतोव्याहत होनेकी शंका भी उचित नहीं है, क्योंकि अन्योन्याभावरूप भेदका अविभागरूप अभेदके साथ किसी भी तरहका विरोध हो ही नहीं सकता. इसी तरह विभाग-अविभागरूप भेदाभेदका भी परस्पर विरोध होता नहीं है.

भगवान् विष्णुके अंशावतारोंमें भी शास्त्रनिरूपित अंशत्व-विभुत्व दोनों ही जैसे होते हैं, जीवात्माके भेदाभेदप्रयुक्त अंशत्व और विभुत्व वैसे नहीं होते, क्योंकि भगवान् विष्णु और उनके अवतारों में तो अखण्ड स्वरूपैक्य होता है. अतः अवतारोंमें अंशत्व लीलाार्थ परिगृहीत तनुत्वोपाधिक

ही 'घटाकाश-महाकाश'न्यायेन होता है। जीवात्मा और परमात्मा के बीच अंशांशिभाव वैसा गौण नहीं प्रत्युत मुख्य ही होता है। आकाश, जैसे, अंश होनेपर भी विभु सर्वगत ही होता है वैसे ही जीवात्माके बारेमें भी समझ लेना चाहिये। यह अंशत्व, शरीरके अवयव करचरणमस्तककी तरह, परमात्माका अवयव होना नहीं है प्रत्युत "परमात्माके सजातीय होनेके साथ-साथ सृष्टिसे पूर्व परमात्मासे अविभक्त होना है" (द्रष्टव्य : ब्र.सू. भा. २।३।४३)।

भिक्षुवेदान्तप्रक्रियाकी इन सर्वथा मौलिक एवं अवश्यज्ञातव्य धारणाओंको जान लेनेके बाद अब साधनानुष्ठान एवं भगवदनुग्रह के तुलनात्मक स्वरूपकी मीमांसा सुखेन शक्य बन पायेगी।

"रथ जा रहा है" शब्दप्रयोगमें जैसे गमनक्रियामें रथके कर्ता होनेकी अर्थप्रतीति होती है, क्या वैसी ही अर्थकल्पना शास्त्रके भी उन सभी वचनोंमें स्वीकार लेनी चाहिये जिन वचनोंमें जीवका कर्ता होना वर्णित है? श्रीविज्ञान भिक्षुका उत्तर है : नहीं! क्योंकि रथ तो जड़ होता है परन्तु जीव तो चेतन होनेके कारण स्वयं भी कर्ता बन सकता है। यह और बात है कि उसका कर्तृत्व सर्वथा अपराधीन नहीं होता। उदाहरणतया रथमें जुतनेवाले घोड़ेको सारथीके हाथीमें रही लगाम और चाबुक द्वारा दिये जाते निर्देशोंके आधीन होकर ही चलना पड़ता है; परन्तु कोई पालतु घोड़ा जब रथमें जुता हुवा नहीं होता तब स्वेच्छया भी चल तो सकता ही है। इसी तरह परमात्माकी अनुज्ञासे जीव भी अपनी कर्तृत्वशक्तिको प्रयोगमें लाता ही है। "ज्ञानतः या अज्ञानतः मानव जो कुछ करता है वह सब मूलमें तो अपनी योगमाया शक्तिद्वारा भगवान्का ही किया हुवा होता है" ऐसे अनेक शास्त्रवचनोंका वास्तविक अभिप्राय यही है कि जीव स्वतन्त्र कर्ता नहीं है—ईश्वराधीन कर्तृत्ववान् ही है। अन्यथा सारे के सारे शास्त्रीय विधि-निषेध निरर्थक सिद्ध हों जायेंगे। जीवको कुछ भी करनेकी आवश्यकता न हो अर्थात् सब कुछ परमात्मा ही करता हो तो ऐसे अनावश्यक कर्मोंके विधान करनेवाले शास्त्रका प्रामाण्य भी सिद्ध नहीं हो पायेगा। निष्ठुर और पक्षपाती होनेका आरोप भी परमात्मापर लग जायेगा।

यथाशास्त्र कर्मके अनुष्ठान करनेपर भी कभी कर्मफलके दृष्टिगत न होनेपर ईश्वरके अननुग्रहकी बात या कर्मवैगुण्यकी बात तो सोची जा सकती है परन्तु जीवके सर्वथा अकर्ता होनेकी नहीं। अतः जीव कर्ता तो है परन्तु अपराधीन कर्ता नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३३)।

जैसे चैतन्य जीवका, या उष्णता अग्निका, नित्यसिद्ध स्वाभाविक धर्म है, कर्तृत्व वैसा धर्म नहीं है। विषयके अभावमें, क्योंकि, चैतन्यस्वभाव होनेपर भी ज्ञानका पैदा न होना एक बात है; और विषयके सद्भावमें भी कर्तृत्व प्रकट न करना दूसरी बात है। इससे सिद्ध होता है कर्तृत्व जीवका अन्तःकरणोपाधिक धर्म है। यह बुद्धिरूप लगाम ईश्वरके हाथोंमें रहती होनसे जीवका कर्तृत्व सर्वदा ईश्वराधीन ही होता है। इस अर्थमें जैसे जीव देहेन्द्रियादिकेलिये आत्मा होता है वैसे ही ईश्वर जीवकेलिये आत्मा होता है—जीवका चेतयिता कारयिता और अभ्यक्ष (द्रष्टव्य : ब्र.सू.भा. २।२।३६-४१)। ब्रह्म, जैसे, जगत्के जन्मादिका हेतु है, वैसे ही जीवात्माओंको भोग-अपवर्गरूप फलका भी प्रदाता वही है। लोकमें भी जैसे किसी सेवककी सेवासे रुष्ट या तुष्ट राजा ही दण्ड या फल देता है—सेवारूप क्रिया नहीं। वैसे ही ईश्वर ही हमारे कर्मोंसे रुष्ट या तुष्ट होकर हमें तत्तत् फल देता है—हमारे सदसत् कर्म स्वयमेव नहीं। शास्त्रोंमें जो विभिन्न देवोंका विभिन्न कर्मोंके फलदाताके रूपमें निरूपण हुवा है, वह भी अन्तर्यामी परमेश्वरद्वारा उन्हें प्रदत्त तत्तद् अधिकार और प्रेरणा के अनुसार केवल नियतफलदानके सामर्थ्यकी विवक्षासे ही किया गया जानना चाहिये। अतः हमारे कर्मकर्तृत्वकी तरह देवताओंका फलदातृत्व भी परमेश्वराधीन ही होता है।

कर्मोंसे रुष्ट या तुष्ट होकर जो फलदान परमेश्वर करता है उसमें घटोत्पत्तिके उदाहरणमें दण्ड-चक्रकी तरह कर्म और परमेश्वर क्या परस्पर सहकारी कारण हैं या एक मुख्य कारण और दूसरा गौण? श्रीविज्ञान भिक्षुका कहना है कि क्षेत्रज्ञकी तरह कर्म भी परमेश्वरकी एक शक्ति है। अतः परमेश्वरकी तुलनामें कर्मको प्रमुख फलदाता माना नहीं जा सकता है (द्रष्टव्य : ब्र.सू.भा. ३।२।३८)।

“लोकवत्तु लीलाकैवल्यम्” (ब्र.सू. २।१।३२)में यह कहा गया है कि जैसे विशुद्धासत्त्ववाले जीवोंकेलिये दुःखाभाव तथा सुख का सम्पादन पुरुषार्थरूप होता है वैसे ही निजभक्तोंपर अनुग्रहरूपा केवल क्रीड़ा भी स्वतःपुरुषार्थरूपा हो सकती है, अर्थात् निज किसी भी प्रयोजनकी पूर्तिकी अपेक्षासे सर्वथा रहित, परमेश्वरने इस समग्र सृष्टिका निर्माण जीवोंके प्राक्तन कर्मोंके अनुसार किया है. इस तरह कर्मानुसारी सृष्टिनिर्माणके कारण परमेश्वरके स्वातन्त्र्यकी हानि इसलिये नहीं होती क्योंकि कर्म स्वयं परमेश्वरकी एक अन्यतम शक्ति है और कर्मानुसारी यह सृष्टि भी निजकार्य ही है, अर्थात् परकार्य नहीं. लोकमें भी एक स्वतन्त्र राजा अपने बनाये नियमोंके अनुसार किसीपर रुष्ट या तुष्ट होता हो एतावता उसका स्वातन्त्र्य नष्ट नहीं हो जाता. ऐसा भी भिक्षुवेदान्तने मान्य रखा ही है :-

ब्रह्म न स्रष्टु, लोके स्रष्टुः प्रयोजनवत्त्वदर्शनाद्; ब्रह्मणश्च पूर्णकामत्वात् प्रयोजनं नास्तीत्यर्थः समाधत्ते—“लोकवत्तु लीलाकैवल्यम्”, यथा लोकानाम् आनन्दविशेषजन्येषु क्रीडाविहारादिषु अनपेक्षयैव प्रयोजनं केवललीलारूपा चेष्टा भवति...भूतानुग्रहएव ईश्वरस्य प्रयोजनम् उक्तं, सुखदुःखाभावयोरिव विशुद्धसत्त्वानां, भक्तानुग्रहस्यापि स्वतःपुरुषार्थत्वं फलत्वेन कल्पनीयं....ननु एवम् ईश्वरस्य कर्मसापेक्षत्वे स्वातन्त्र्यहानिः इति चेत्, न, स्वकार्यतया स्वशक्तितया च कर्मणः स्वातन्त्र्याविघातकत्वात् स्वतन्त्रस्यापि राज्ञः सेवापराधापेक्षया फलदातृत्वदर्शनात्. (ब्र.सू.भा. २।१।३१-३२-३३).

इस तरह हमने देखा कि जगत्को भगवल्लीला मानना, साधनानुष्ठानके मूल उत्स कर्तृत्वको परमेश्वराधीन मानना, परमेश्वरको कर्मप्रेरक कर्मकारयिता मानना, कर्मानुसारिणी फलनियतिको जड़नियम न मान कर परमेश्वरेच्छाधीन या परमेश्वरानुग्रहनिग्रहाधीन मानना; और परमेश्वरके स्वातन्त्र्यको निरंकुश मानना ये कुछ ऐसी धारणायें हैं कि जिनके बारेमें परस्पर विरोधी वेदान्त भी निर्विरोध एकमति प्रदर्शित करते हैं.

वेदान्तदर्शनकी इस ऐतिहासिक पृष्ठभूमिपर महाप्रभु श्रीवल्लभाचार्यकी साधनानुष्ठान तथा भगवदनुग्रह के स्वरूपकी विवेचनाको परखनेका

प्रयास करनेपर, जो एक अधिकरणसिद्धान्त उभर कर सामने आता है, वह यह कि साधनानुष्ठान तथा भगवदनुग्रह दोनोंकी ही सरस एवं लचीली, अर्थात् भगवदभिप्रेत लीलात्मिका, उपयोगिता तो अवश्य है; परन्तु नीरस एवं कठोर, अर्थात् गणितशास्त्राभिप्रेत निरपवादात्मिका, कोई अनिवार्यता नहीं. अतः वैसे तो प्रतितन्त्रसिद्ध सिद्धान्तकी उपपत्तियां प्रस्तुत करना निरर्थक कालक्षेप ही होता है, फिरभी अधिकरणसिद्धान्तता दरसानेकेलिये हमने जो विभिन्न वेदान्तसम्प्रदायोंके पूर्वोदाहृत वचनोंका विस्तार किया वह क्षम्य माना जाना चाहिये. इस सन्दर्भमें महाप्रभुका यह विधान प्रकृत विषयके उपक्रमार्थ अवधेय है :-

“स वै नैम रेमे. तस्मादेकाकी न रमते: स द्वितीयमैच्छत्. स हैतावानास.” इत्यादिश्रुतिभिः “एष उ ह्येव...” इति श्रुतेश्च तानि-तानि साधनानि कारयित्वा तानि-तानि फलानि ददद् भगवान् स्वक्रीडार्थमेव जगद्रूपेण आविर्भूय क्रीडति इति वैदिकैः निर्णयते. एतदेव काण्डद्वयेऽपि प्रतिपाद्यते. अन्यथा जीवस्य साधनफले निरूपयन्त्याः श्रुतेः जीवपरत्वमेव स्याद् न ब्रह्मपरत्वम्. कर्म-ब्रह्मणोरपि जीवशेषत्वं न अपेयात् (ब्र.सू.भा. १।१।११).

अर्थात् “वह एकाकी रमण नहीं करता. अतएव कोई भी एकाकितामें रत नहीं पाता. उसने चाहा कि कोई दूसरा भी हो. अतः वही यह सब कुछ बन गया” ऐसे श्रुतिवचनोंके आधारपर तथा “वही साधु कर्म करवाता है उससे कि जिसे वह ऊपर उठाना चाहता है....” श्रुतिवचनके आधारपर तत्तत् साधनोंको करवा कर तत्तत् फलोंको देते हुवे भगवान् निजक्रीडार्थ ही जगत्के रूपमें आविर्भूत होते हैं, ऐसा वैदिक निर्णय है. वेदके कर्मकाण्ड और ज्ञानकाण्ड दोनोंका प्रतिपाद्य विषय यही है. अन्यथा केवल जीवके ही साधन-फलोंके निरूपणार्थ शास्त्र प्रवृत्त हुवे हैं ऐसा स्वीकारनेपर शास्त्रका मुख्य प्रतिपाद्य विषय जीवके कर्तव्य और ज्ञातव्य का निरूपण ही रह जायेगा. फिर तो कर्म और ब्रह्म भी जीवशेष बन जायेंगे!



इस क्रीड़ा में क्रमशः १. योगमाया २. सर्वभवनसामर्थ्यरूपमाया तथा ३. व्यामोहकमाया रूपी त्रिविध निजशक्तिओंको उपयोग में लानेके कारण भगवत्क्रीड़ाके भी त्रिविध रूप स्वीकारे गये हैं। अखण्ड सच्चिदानन्द ब्रह्मके स्वरूपान्तःपाती आनन्द चित् तथा सत् यों त्रिविध गुणधर्मोंमेंसे एक गुणधर्म या दो गुणधर्मों के निगूहनद्वारा यह लीलात्रैविध्य सम्पन्न होता है। अतएव मूलरूपमें की जाती लीला या अवतारलीला में योगमाया शक्तिद्वारा जो नाम-रूप-कर्म भगवान् प्रकट करते हैं, वे दिव्य अर्थात् सच्चिदानन्दात्मक ही रहते हैं। इसे “यः क्रीडति” कल्प कहा जाता है। द्वितीय “यः जगद् भूत्वा क्रीडति” कल्पमें भगवान् अपना आनन्द रूप गुणधर्म तिरोहित करके सर्वभवनसामर्थ्यरूपा मायाशक्तिद्वारा आंशिक ज्ञान-क्रियारूप उभयविधशक्तिमान जीव तत्त्वको; अथवा आनन्द तथा चित् दोनों ही तिरोहित करके नामरूपात्मक जड़ तत्त्वको प्रकट करते हैं। तृतीय “यतो जगत् क्रीडति” कल्पमें आनन्द चित् तथा सत् तीनों ही गुणधर्मोंको तिरोहित करके व्यामोहिका मायाशक्तिद्वारा नाम-रूप-कर्मोंका केवल आभास या अध्यास ही प्रकट करते हैं (द्रष्टव्य : शा.प्र.प्रका. १)।

इस तरह स्वाभाविकी ज्ञानशक्ति एवं क्रियाशक्ति से सम्पन्न सच्चिदानन्द ब्रह्मके सच्चिदंश होनेके कारण ज्ञानशक्ति एवं क्रियाशक्ति भी अंशतः तो स्वाभाविक ही जीवात्माके भीतर विद्यमान रहती ही हैं। इनका यथावद् उद्गम, परन्तु, देह इन्द्रिय प्राण एवं अन्तःकरण से जुड़ जानेके कारण कृत्रिमतया ही होता है : जीवको कर्ताके रूपमें मान्य करना चाहिये, क्योंकि जीवकेलिये ही वेदमें अभ्युदय-निश्च्रेयस् रूप फलोंको देनेवाले कर्मोंका विधान किया गया है, अन्यथा ब्रह्म या जड़ केलिये तो ये विधान निरर्थक या अप्रासंगिक ही सिद्ध होंगे। देह इन्द्रिय प्राण या अन्तःकरण को तो कर्ता माना नहीं जा सकता, क्योंकि वे तो स्वयं करणरूप ही होते हैं। जो यह कहते हैं कि बुद्धिगत कर्तृत्वकी ही जीवमें आभासिक या औपाधिक प्रतीति होती है, उन्हें यह खुलासा देना पड़ेगा कि बुद्धिका कर्तृत्व जीवमें संक्रान्त होता है, या जीवका कर्तृत्व बुद्धिवशाद् उद्गत होता है, या इन दोनोंमें अविद्यमान कर्तृत्व इन दोनोंके

जुड़ जानेके कारण पूर्वमें असत् होनेपर भी पश्चात् उत्पन्न हो जाता है; अथवा अन्यत्र कहींसे आकर उभयाश्रित हो जाता है? प्रथम इसलिये सम्भव नहीं, क्योंकि बुद्धि स्वयं जड़ होनेसे कर्ता मानी नहीं जा सकती। द्वितीय कल्पमें इष्टापत्तिके साथ-साथ इतना और विवक्षित है कि स्वयं बुद्धिरूप करणका संग्रह भी तो जीवात्मा अपने स्वाभाविक कर्तृत्वरूप सामर्थ्यवशाद् ही करता है। तृतीय कल्पमें असत्कार्यवादका अवलम्बन लेना पड़ेगा जो श्रुतिको अनभिप्रेत ही है। चतुर्थ कल्पमें भी इष्टापत्तिके साथ-साथ यह तो खुलासा देना ही पड़ेगा कि ब्रह्मगत कर्तृत्व, श्रुति-प्रत्यक्षोभय-व्याहत होनेसे, सर्वात्मना तो असंभव ही है; फिरभी स्वाभाविकी क्रियाशक्ति और ज्ञानशक्ति से सम्पन्न ब्रह्मके अंशभूत जीवात्मामें ब्रह्मांशभूत स्वाभाविक कर्तृत्व भी यथेच्छा प्रकट हो ही सकता है (द्रष्टव्य : ब्र.सू. भा. २।३।३३-३५)।

स्वाभाविक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी शुभाशुभ कर्मोंके कर्तृत्वके विद्यमान रहनेपर मुक्ति ही सम्भव नहीं रह जायेगी, ऐसी आपत्तिके निरसनार्थ श्रीमहाप्रभु कहते हैं कि यह तो विशुद्ध भ्रमणा ही है। ऐसी अनुपपत्तिको प्रामाणिक माननेपर तो अतिबालक अतिवृद्ध अथवा नपुंसक के भीतर ही कामवासनाका अभाव स्वीकार्य हो पायेगा, किसी युवक ब्रह्मचारी या संन्यासी के भीतर नहीं, क्योंकि कर्तृत्वके रहते जैसे नैष्कर्म्य सम्भव नहीं, वैसे कामेन्द्रियके रहते निष्कामता सम्भव नहीं रह जायेगी! फिर तो समाधि भी निरिन्द्रिय व्यक्तिको ही सिद्ध होनी चाहिये!! (द्रष्टव्य : ब्र.सू. भा. २।३।३९-४०)।

“परातु तच्छ्रुतेः” (ब्र.सू. २।३।४१-४२) अधिकरणमें, जैसा कि कह ही चुके हैं, जीवके कर्तृत्वरूप धर्मको अन्य भी सत्ता चैतन्य ऐश्वर्यादि धर्मोंकी तरह अंशी ब्रह्मकर्तृत्वका अंशरूप ही स्वीकारा गया है।

श्रीमहाप्रभु ‘पुष्टिप्रवाहमर्यादा’ नामक ग्रंथमें तथा अणुभाष्यमें जो स्पष्टीकरण इस बारेमें देते हैं उसका सार इस तरह है कि इस सृष्टिमें भगवत्क्रीड़ाके सामान्य नियम वेदादि शास्त्रोंमें प्रकट किये गये हैं। क्रीडार्थ प्रकट जीवात्माएं मूलमें द्विविध हैं : दैवी तथा आसुरी। दैवी जीवोंके पुनः

दो प्रकार होते हैं: पुष्टिमार्गीय जीव तथा मर्यादामार्गीय जीव. पुष्टिमार्गीय जीवोंके पुनः चार प्रकार होते हैं: शुद्धपुष्टिके अधिकारी, पुष्टिपुष्टिके अधिकारी, मर्यादापुष्टिके अधिकारी; तथा प्रवाहपुष्टिके अधिकारी. इन सभी पुष्टि मर्यादा तथा प्रवाह के भेदोपभेदवश दैवी तथा आसुरी जीवोंकी साधन-फल-व्यवस्था इस तरह है : भगवान् फल प्रदान करते हैं कर्मके अनुसार, जीवसे कर्म करवाते हैं उसके प्रयत्नोंके अनुसार, जीव प्रयत्न करता है कामके अनुसार, जीव कामना करता है लोकप्रवाहके अनुसार, इन सभी सोपानोंपर भगवान् अंशदृष्टिसे कर्ता बनते हैं तथा अंशदृष्टिसे कारयिता. परमात्मा और जीवात्मा के बीच तादात्म्यरूप अभेद होनेसे न तो वैषम्य या नैष्ठुर्य दोषका कोई प्रसंग है; और न जो कुछ अंशके साथ घटित हो रहा है उससे अंशीके दूषित होनेका ही. वेदादि सभी शास्त्र इस लीलाके लीलात्मक नियमोंका ही वर्णन कर रहे हैं. अन्यथा जैसा कि प्रारम्भमें निरूपित किया गया कि कर्म-ब्रह्म दोनों ही जीवात्माके अभ्युदय-निःश्रेयस्के साधनोंके उपदेशार्थ ही केवल हों तो अभ्युदय-निःश्रेयस्साधन ही प्रमुख प्रतिपाद्य विषयवस्तु सिद्ध होंगे, ब्रह्म नहीं. अतः कर्मानुसारी फलप्रदानकी वेदादि शास्त्रोंद्वारा निरूपित मर्यादाका बन्धन जैसे लीलात्मक है, वैसे ही भगवान् जब जहां जिस जीवके सन्दर्भमें उन बन्धनोंको तोड़ना चाहें, वह भी लीलात्मक ही होता है. शास्त्रमर्यादाके बन्धनोंको तोड़ कर जब भगवान् किसी जीवको केवल मुक्ति ही प्रदान करते हैं, उदाहरणतया व्रजमें भगवान्को मारनेकी कामनासे आनेवाले असुरोंको या ऐसे आसुरभाववाले अन्योको भी मुक्तिदान किया गया, तो वह शास्त्रानुसारी प्रमाणबलसे उद्धारकी कथा नहीं है. यह तो प्रमेयबलसे उद्धारकी कथा है. इसी तरह जहां यथाशास्त्र साधनानुष्ठान करनेपर किसी जीवात्मामें परमात्माके प्रति भक्तिभाव प्रकट होता है तो ऐसी भगवद्भक्तिको प्रमाणबलसे प्रकट होनेके कारण 'मर्यादा-भक्ति' कहा जाता है. अन्यथा प्रमेयबल से प्रकट हुई भक्तिको 'पुष्टिभक्ति' कहा जाता है.

एतदर्थं श्रीमहाप्रभुके इन वचनोंका अवगाहन अतीव उपकारक होगा:—

मर्यादामार्गीय तो निर्माण ही शास्त्रविहित कर्मोंके अनुसार फलदानार्थ किया गया है; अतः शास्त्रनियमोंके वैपरीत्यसे भगवान् निज स्वरूपानन्दरूप फलका दान किसी जीवको करते हैं तो ऐसे जीवको पुष्टिमध्यपाती •समझना चाहिये (ब्र.सू.भा. २।३।४२).

प्रवाहमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह तो भगवान्ने स्वेच्छया निज मनमें ही निर्धारित कर रखा है, मर्यादामार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्ने वेदद्वारा निर्धारित-ज्ञापित कर दिया है; इसी तरह पुष्टिमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्के उस जीवके समक्ष प्रकट किये निज स्वरूपसे निर्धारित करते हैं. "तानहं द्विषतो क्रूरान् संसारेषु नराधमान् क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु. आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्" (गीता १६।१९-२०) इस भगवद्‌वचनके आधारपर इस लीलामें मुक्ति या भगवद्‌भक्ति न पानेवाले आसुरी जीवोंको 'प्रवाही जीव' कहा जाता है. इनसे भिन्न अर्थात् जन्ममरणके चक्रसे शास्त्रविहित साधनोंके अनुष्ठान (=प्रमाणबल)द्वारा मुक्ति पानेके अधिकारी जीव 'मर्यादामार्गीय जीव' कहलाते हैं. कुछ दैवी जीवोंमें शास्त्रविहित साधनानुष्ठानके बिना भी मुक्तात्माओंको भी दुर्लभ ऐसी संसारासक्तिरहित भगवदासक्ति केवल भगवत्स्वरूप (=प्रमेयबल)से ही सिद्ध होती दिखलायी देती है, ऐसे जीवोंको प्रवाहमार्गीय तथा मर्यादामार्गी जीवोंसे भिन्न 'पुष्टिमार्गीय जीव' कहा जाता है. इस पुष्टिसृष्टिके जीवका प्राकट्य ही भगवत्स्वरूपासक्तिपूर्विका भगवत्सेवाकेलिये किया गया है.

प्रवाहमार्गीय या मर्यादामार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार से इन पुष्टिमार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार में वैसे तो कोई तारतम्य होता नहीं है, फिरभी भगवान् जब जो तारतम्य प्रकट करना चाहें तब कर देते हैं. भगवल्लीलाके भेदके अनुसार इन पुष्टिजीवोंके दो भेद होते हैं : शुद्ध और मिश्र. शुद्धपुष्टिवाली कक्षाके जीव अति दुर्लभ होते हैं. इसी तरह मिश्रपुष्टिके पुनः तीन भेद होते हैं

: पुष्टिपुष्टि मर्यादापुष्टि तथा प्रवाहपुष्टि. पुष्टिपुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान भगवद्रति और तदनुसारी भगवदनुकूलकृति यों सभी तरहका समन्वय होता है. मर्यादापुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान या भगवद्रति की अनुसारिणी कृति तो निभ पाती है परन्तु ज्ञान या रति मेंसे कोई एक या दोनों ही कभी स्फुटतया प्रकट नहीं हो पाते. पुष्टिजीवोंके इन सभी प्रकारोंमें फल तो केवल भगवान् ही होते हैं. यह भगवदनुभूति इन विभिन्न कक्षावाले पुष्टिजीवोंको यहां भूतलपर ही भगवद्गुणानुभूति या भगवत्स्वरूपानुभूति के रूपमें जैसी भी हो भगवदिच्छावश होती है. न तो ये कभी पाषंडी हो पाते हैं और न, अतएव, इन पुष्टिजीवोंमें लौकिकता अर्थात् संसारासक्ति; या वैदिकता अर्थात् मुक्तिप्रापक साधनोंमें ही आसक्ति, वास्तविक हो सकती है. वह तो केवल लोकसंग्रहार्थ ही होती है — वास्तविक स्वरूप तो इनका भगवदीय होना ही होता है (पु.प्र.म. ९-२१).

इस तरह भगवल्लीलारूपा सृष्टिमें पुष्टि-मर्यादा-प्रवाहके भेदवश जीवत्रैविध्य तथा प्रमाण-प्रमेयबलके भेदवश भगवदनुग्रहद्वैविध्य के कारण साधनानुष्ठान तथा अनुग्रह का स्वरूप वाल्लभ वेदान्तमें बहुत ही लचीला बन गया है. और तो और किन्तु सर्वथा विलक्षण एक स्पष्टीकरण महाप्रभुने यह भी दिया है कि जीवात्माका देहेन्द्रियप्राणांतःकरणसे सम्बन्ध भी दो तरहका होता है : भगवत्कृत और आध्यासिक. आध्यासिक सम्बन्ध तो ज्ञानसे निवृत्त हो सकता है परन्तु भगवत्कृत सम्बन्धको जब भगवान् स्वयं ही निवृत्त करना चाहें तभी निवृत्त हो सकता है अन्यथा नहीं. अतएव जीवन्मुक्तोंके भी देहादि बने रहते हैं, अज्ञानकी सर्वाशमें निवृत्तिके बावजूद. शास्त्रोंमें वर्णाश्रमसहित देहादिवाले जीवात्माओंको लक्ष्यमें रख कर जो धर्मोपदेश किये गये हैं, वे आध्यासिक सम्बन्धको निमित्त बना कर नहीं प्रत्युत भगवत्कृत देहादिसम्बन्धको निमित्त बना कर ही (द्रष्टव्य : ब्र.सू.भा. ३।२।४८).

इस सन्दर्भमें सुबोधिनीमें श्रीमहाप्रभुद्वारा किया हुआ प्रस्तुत विधान अतीव उपकारी हो सकता है:—

यावद्देहोऽयं तावद्वर्णाश्रमधर्माएव स्वधर्माः भगवद्धर्मादयोऽपि विधर्माः परधर्माः वा. यदा पुनरात्मानं जीवं मन्यते, संघातव्यतिरिक्तं, तदा दास्यं स्वधर्मोऽन्ये वर्णाश्रमादयोऽपि परधर्माः यदा पुनर्भगवद्भावं प्राप्ताः तदा अलौकिकधर्माएव, ऋषभादिष्विव गोचर्यादयः, स्वधर्माः अन्ये परधर्माः.

भावार्थ : जबतक यह देह है तबतक वर्णाश्रमधर्म ही स्वधर्म होता है अतः भगवद्धर्मको भी विधर्म या परधर्म तब समझना चाहिये. जब अपने-आपके बारेमें देहादि संघातसे अतिरिक्त जीवात्मा होनेकी बात चित्तमें निरूढ़ हो जाये तब भगवद्दास्य ही स्वधर्म बन जाता होनेसे अन्य वर्णाश्रमादिके नियम परधर्म बन जाते हैं. इससे आगे बढ़ कर जब भगवद्भाव प्राप्त हो जाये तब तो अलौकिकधर्म, जैसे ऋषभदेवजीके गोचर्यादिरूप थे, वैसे ही स्वधर्म बन जाते हैं अन्य सारे नियम परधर्म बन जाते हैं.

इस वचनमें यह उल्लेखनीय है कि वर्णाश्रमधर्मकी अनुष्ठाननियतिके द्योतनार्थ महाप्रभुने—“जबतक यह देह है” शब्दावली प्रस्तुत की है न कि “जबतक देहाभिमान है”. इसी तरह भगवद्दास्यके आचरणार्थ देहाभिमानरहित होना निमित्त माना है. इससे कुछ ‘अर्धजरतीय’न्याय प्रकट हुवा लगता है! परन्तु महाप्रभुका अभिप्राय कुछ ऐसा लगता है कि भगवदंशत्वभावनारहित देहाभिमाननिवृत्तिके सिद्ध होनेपर भी यावद्देहस्थिति वर्णाश्रमधर्मका त्याग अनभिष्ट है; तथा भगवदंशत्वभावनाके चित्तमें निरूढ़ होनेपर देहाभिमानका शैथिल्य भगवद्दास्यको स्वधर्मतया अनुसरणीय बनाता है. भगवद्भावके सुदृढ़ होनेपर तो जीव विधिपराधीन न रह कर सर्वथा भगवद्भावाधीन ही हो जाता है इस विषयमें तो कुछ विवेचनीय नहीं है. अस्तु.

प्रकृत सन्दर्भमें : यहां सर्वाधिक महत्त्वपूर्ण तथ्य यही लक्ष्यमें रखने लायक है कि जीवोंके कर्मानुरोधवश भगवान् सुखदुःख प्रदान करते हैं इसे, श्रीमहाप्रभु, प्रतिवादिबोधनार्थ किया गया विधान मानते हैं—सिद्धान्तनिरूपणार्थ नहीं. क्योंकि आत्मसृष्टिमें यह आशंका या आरोप उठ ही नहीं सकते (द्रष्टव्य : ब्र.सू.भा. २।१।३४). जैसे सच्चिदानन्द ब्रह्मगत ही ‘अस्ति’ ‘भाति’ और ‘प्रियत्व’ रूप धर्म जड़जीवात्मक



जगत्में अनुगततया प्रतीत होते हैं, वैसे ही कर्तृत्व-भोक्तृत्वादि धर्मोंका मूल भी ब्रह्ममें क्यों नहीं खोजना चाहिये? इस प्रश्नके उत्तरतया “इन धर्मोंका सांसारिक भ्रान्तिका जनक होना” तो कोई उपपन्न हेतु नहीं है. क्योंकि सत्ता चैतन्य और आनन्द को भी जगद्भ्रान्तिके मूलाधिष्ठानतया शांकर दर्शनने स्वीकारा तो है ही, सो उन्हें भी ब्रह्मगत नहीं मानना चाहिये (द्रष्टव्य : ब्र.सू.भा. १।१।५).

यदि आत्मरमणशील हो तो इस सच्चिदानन्द ब्रह्मको सृष्टि प्रकट करनेकी क्या आवश्यकता; और निर्लेप रमणार्थ यदि आत्मभिन्न सृष्टिको रच कर जीवात्मासे शुभाशुभ कर्मोंको करवा कर इष्टानिष्ट फलोंका प्रदाता ब्रह्म बनता हो तो ऐसे ब्रह्मको आप्तकाम कैसे मानना? इन प्रश्नोंका उत्तर वाल्लभ वेदान्तके अनुसार यों दिया जा सकता है कि यह सृष्टि ब्रह्मके आत्मरमणका ही विस्तार है—“स वै नैव रेमे...स इममेवात्मानं द्वेषापातयत्...तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियते...ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेद् ‘अहं ब्रह्मास्मी’ति. तस्मात् तत् सर्वमभवत्. तद्यो देवानां प्रत्यबुध्यत सएव तदभवत्. तथर्षीणां तथा मनुष्याणाम्” (छां.उ. १।४।१-१०). अतएव वाल्लभ वेदान्तका कहना है कि सृष्टिनिर्माणसे पूर्वकालिक अरमण ब्रह्मके स्वाभाविक ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्यादि अनन्त दिव्य गुणोंकी निर्विषयता दूर करनेकेलिये ही था. सृष्टिरूप रमण, अतएव, आत्मरमणका ही विस्तार है. उत्तरकालिक रमणेच्छया स्वयंमेंसे भिन्नतया प्रकट नामरूपवान् जड़के साथ रमणके कारण या ज्ञानक्रियावान् जीवके साथ रमणके कारण भी ब्रह्मकी आप्तकामतामें कोई व्याघात नहीं उभरता, क्योंकि देव ऋषि या मनुष्यों में भी जो भी कोई, एक ही ब्रह्मके अनेक बन जानेके, इस गूढ़ रहस्यको जान लेता है, वह स्वयं वस्तुमात्रकी ब्रह्मात्मकता अनुभव करने लग जाता है. ऐसी स्थितिमें ज्ञानवैराग्यैश्वर्यादि दिव्यानन्दात्मक निखिल-गुणशाली परमेश्वरमें निज अंशरूप जीवोंकी तरह किसी तरहके पररमणप्रयुक्त अज्ञान या भ्रान्ति से पनपे क्षुद्र सुख-दुःखोंकी व्यवसायात्मिका अनुभूति तो सम्भव ही नहीं है. जीवात्माके भी भीतर विद्यमान होनेके कारण,

परन्तु, अन्तर्यामी परमात्माको भी सर्वज्ञ होनेके कारण अनुव्यवसायात्मिका अनुभूति तो हो ही सकती है।

अतएव भाष्यकार कहते हैं—“भगवान्की लीलाविहारकी इच्छाके कारण पहले निज अंशोंमें आनन्दात्मक भगवद्धर्मोंका तिरोभाव होता है। फलतः वह अंश जीवभावापन्न होकर सकाम बन जाता है—अन्यथा आनन्द कभी सकाम नहीं हो सकता है, पूर्णकामता ही आनन्दका असाधारण लक्षण है। इन आनन्दात्मक धर्मोंके तिरोभावके बिना भगवान्के ऐश्वर्यादि दिव्य गुण निर्विषय बन जायेंगे।” (द्रष्टव्य : ब्र.सू. भा. ३।२।५). अतएव “परमतः सेतून्मान” “—फलमत उपपत्तेः” अधिकरणों (ब्र.सू. ३।२।३१-४१)में यह कहा गया है कि जो उत्तम निष्काम अधिकारी होते हैं, उनकेलिये तो परमात्मा फलदाता नहीं प्रत्युत फलरूप ही होता है; परन्तु सकाम मन्द-मध्यमाधिकारियोंको उनके कर्मोंके अनुसार ऐहिक या पारलौकिक फल परमेश्वर ही प्रदान करता है।

जैसे एक परमात्मा पुष्टिमर्यादाप्रवाहके भेदोपभेदोंसे अनेकविध जीवात्मा बन जाता है, श्रीमहाप्रभुके अनुसार, वैसे ही एक ही भगवदनुग्रह न केवल भक्ति अपितु ज्ञान कर्म तप वैराग्य तीर्थ व्रत आदि अनेकविध आध्यात्मिक या आधिदैविक जीवव्यापारोंके रूपमें स्वयंके विविध रूपोंको प्रकट करता है। यह तो जब ये उपाय मुक्ति या भक्ति के प्रापक हो पाते हों, तब इनके स्वरूपका विवक्षित विवरण है। श्रीमहाप्रभुके अनुसार, अन्यथा, अन्य आधिभौतिक उपायोंकी तरह ही इन कर्मोंकी सफलता या विफलता भी ईश्वरेच्छाधीन ही होती है।

जैसा कि हम देख गये सजातीय विजातीय एवं स्वगत द्वैतसे रहित आत्मामें क्रीडार्थ जो ऐच्छिक द्वैत प्रादुर्भावित हुवा है, उसमें परमेश्वरके कर्मानुसारी फलदाता होनेकी दुहाई तो लोकदृष्ट्यनुरोधी ही समाधान है; अन्यथा परमात्माका निरंकुश ऐश्वर्य सिद्ध नहीं होगा। कर्मनियम स्वयंनिर्धारित है अन्यनिर्धारित नहीं, ऐसा स्वीकारनेपर भी, इतनी असमर्थ जीवात्माओंकेलिये शास्त्रोपदिष्ट कितने कठोर एवं क्रूर कर्मनियमके निर्धारक होनेके कारण ईश्वरकी निरवधिक दयालुता ही अविश्वसनीय बन जाती है। कर्मसापेक्ष

फलदानके सिद्धान्तको, अतएव, लोकदृष्ट्यनुरोधी समाधान स्वीकारना ही उचित है (द्रष्टव्यः त.दी.नि. १।७६). सर्वनिर्णयमें भी इसका सुविशद निरूपण जो श्रीमहाप्रभुने किया है उसका सार कुछ इस तरह है:-

“दैवी ह्येषा गुणमयी मम माया दुरत्यया मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते” वचनमें ‘माम्’के साथ ‘एव’कारको जोड़ कर भगवान्ने स्वैतर सभी साधनोंकी अनुपायता दिखलायी है. क्योंकि ज्ञान कर्म तप आदि सभी उपायोंकी फलप्रापकता भगवदधीन ही है, अतः आवश्यकता साधननिष्ठाके बजाय भगवत्स्वरूपनिष्ठाकी ही श्रेष्ठ होती है. जो यह सोचते हैं कि भक्तोंको भी अन्तमें कभी ज्ञान प्राप्त होनेपर ही मुक्ति मिल पायेगी, उनका यह दृष्टिकोण, ‘माम्’पदवाच्य जो ज्ञानप्राप्य स्वरूप है उसके साथ जुड़े ‘एव’ कारको स्वसहोच्चारित पदसे हटात् छुड़ा कर असहोच्चारित ज्ञानादि साधनोंसे जोड़नेकी असमंजसतामें पर्यवसित होता है. अतएव “तमेव विदित्वा” या “ज्ञानी त्वात्मैव मे” सदृश वचनोंमें कहीं ब्रह्मेतर विषयके व्यावर्तनार्थ तो कहीं “नहि निन्दा निन्द्यं निन्दति किन्तु स्तुत्सं स्तौति” न्यायसे किसी एक उपायकी स्तुतिकेलिये इतर उपायोंका व्यावर्तन सा दिखलाया गया है. उल्लिखित ‘तमेव’में जुड़े ‘एव’कारको भी, इसलिये, कोई स्तुत्यर्थ मानना चाहे तो वह इसलिये सम्भव नहीं, क्योंकि अनेक अज्ञानी या द्वेषादि भावोंको रखनेवाले सरी, -सर्प-पशु-पक्षी-देव-मानव-दानव जीवोंको भी मुक्ति प्रदान करनेके अनेक पौराणिक उपाख्यानोको या तो अर्थवाद मानना पड़ेगा या फिर ज्ञान या अन्य किसी अभीष्ट उपायोंके पूर्वजन्ममें अनुष्ठानकी अश्रुत कल्पना करनी पड़ेगी. वह कर लेनेके बावजूद “फलमत उपपत्तेः” सूत्रोक्त फलदानमें श्रुत परमेश्वरका स्वातन्त्र्य तो कुण्ठित होगा ही. भागवतके एकादशस्कन्धमें स्वप्राप्तिके साधनतया योग सांख्य दान व्रत तप होम-यज्ञ व्याख्या स्वाध्याय या संन्यास के बारेकी सभी विधि-निषेध-मूलक प्रवृत्ति-निवृत्ति या श्रोतव्य-श्रुत की परवाह छोड़ कर सर्वदेही जीवात्माओंके भी आत्मरूप ऐसे एकमात्र परमात्माके शरणमें आनेकी बात स्वयमेव भगवान्ने कही है. स्वयं कैसे मिलेंगे इसे स्वयंसे अधिक भलीभाँति अन्य

कौन जान सकता है!

इससे सिद्ध होता है कि कर्म-ज्ञान-भक्ति आदि सभी साधनोंकी शास्त्रनिरूपित साधनता या उपायता केवल लोकप्ररोचनार्थ ही उपदिष्ट हुई हैं। एतावता इन वचनोंको बाधितार्थ मान लेनेकी धांधल नहीं करनी चाहिये, क्योंकि शास्त्रीय प्रमाणबलके आधारपर भगवत्कृपाके प्रकट होनेके औत्सर्गिक प्रकार तो ये ही दिखलायी देते हैं। विशेषकृपाका साथ मिलनेपर ये शास्त्रोपदिष्ट उपाय जीवके उद्धारके साधन भी बनते ही हैं। अपवादरूपेण, परन्तु, अपने प्रमेयबलको प्रकट करके इन शास्त्रोपदिष्ट साधनोंकी अपेक्षा रखे बिना भी जिस-किसी विहित या निषिद्ध व्यवहार या मनोभाव को भी अपने अनुग्रहके प्राकट्यका निमित्त भगवान् बना ही सकते हैं।

फिरभी भक्ति और भक्तीतर साधनों के बीचमें एक तारतम्य, श्रीमहाप्रभु भारपूर्वक, यह दिखलाना चाहते हैं कि यथायथ उपायों या साधनों के द्वारा प्रकट हुवे परमात्माके स्वरूप भी अनेकविध हो सकते हैं। उदाहरणतया कृपा होनेपर, कर्मसे कर्मफलरूप स्वर्गतया या आत्मसुखतया उस आनन्दका प्राकट्य होता है। ज्ञान या उपासना से तदनुरूप ज्ञेय या उपास्य का ब्रह्मानन्दतया प्राकट्य होता है। इसी तरह भक्तिसे, उदासीनरूपमें नहीं प्रत्युत भजनीयरूपमें ही, परमात्माके भजनानन्दका प्राकट्य होता है।

अतः हमारे ऊपर भगवान्की वैसी कृपावृष्टिका द्योतक हो या न हो, प्रेमात्मिका भक्तिसे भगवद्भजनका कुछ असाधारण वैशिष्ट्य तो होता ही है। अतः (१) प्राणिमात्र पर दयाभाव रखते हुवे (२) यदृच्छालब्धमें सन्तोष रखते हुवे (३) सभी इन्द्रियोंकी वृत्तिओंका उपशम करते हुवे (४) निष्कपट एवं निष्काम प्रेमसहित भगवत्सेवामें तत्पर रहना हर स्थितिमें उचित ही होता है। क्योंकि जो अज्ञान काम द्वेष मात्सर्य या भय जैसे असाधनोंको भी निजप्राप्तिका साधन बनानेको समर्थ है, वह उल्लिखित प्रकारसे भगवन्निष्ठ होकर जीवनयापन करनेवालेके प्रति निष्ठुर क्यों-कैसे हो पायेगा? (द्रष्टव्यः त.दी.नि. २।३०४-३१७)।

पञ्चपर्व विद्या (=१.वैराग्य २.सांख्य ३.योग ४.तप ५.भक्ति); एवं पञ्चपर्व अविद्या (=१.अन्तःकरणाध्यास २.प्राणाध्यास ३.इन्द्रियाध्यास ४.देहाध्यास ५.स्वरूपविस्मृति) ये भगवान्की ही द्वादशविध शक्तिओंमेंकी दो शक्तियाँ हैं (द्रष्टव्यः तैत्ति.उप. २।६ -भाग. १०।३९।५५). इन दशविध पर्वोंमेंसे जब विद्याशक्तिके जिस मोक्षोपायरूप पर्वको असाधन या अविद्याशक्तिके जिस मोक्षविघातक पर्वको भगवान् जब साधन बनाना चाहें तब भगवान्का वैसा निरंकुश स्वातन्त्र्य न केवल स्वीकारना ही चाहिये प्रत्युत साधनोपदेशक शास्त्रोंद्वारा वह निरूपित है ही. अतएव श्रीमहाप्रभु कहते हैं:-

ऐसा वह परमकाष्ठापन्न कभी अपनी अखण्डता तथा पूर्णता को लिये हुवे जगदुद्धारार्थ प्रादुर्भूत हो जाये, तब उसे 'कृष्ण' कहा जाता है. भगवान्के अवतीर्ण होनेसे पूर्व भी उद्धारके अनेक साधन तो विद्यमान थे ही; और उन साधनोंको जो अपनाने जो जीव समर्थ न हों ऐसे अनधिकारियोंके बीच प्रकट होकर भी भगवान् क्या करेंगे? ऐसी आशंकायें अद्भुतकर्मा भगवान्के बारेमें अप्रासंगिक हैं. क्योंकि भगवान् तो ऐसे अद्भुतकर्मा हैं कि असाधनको भी साधन बना सकते हैं (त.दी. नि. १।१).

लौकिक प्रमाणोंसे अप्रमेय होनेपर भी निजेच्छावश भगवान् सर्वजननयनगोचर प्रमेय बन सकते हैं. ऐसे ही कर्म-ज्ञान-भक्तियोंसे अथवा विद्याके वैराग्य सांख्य योग तप और भक्ति रूप पांच पर्वोंसे भी, प्रकट होनेकी इच्छा न होनेपर अप्रकट रह सकते हैं. स्वयंकी इच्छा होनेपर भगवान्, अविद्याके पांच पर्वोंको; या काम क्रोध लोभ मोह मद मात्सर्य को भी, साधन या निमित्त बना कर प्रकट हो सकते हैं. विद्यासे मुक्तिका नियम या अविद्यासे संसृतिका नियम जीवात्माओंकेलिये विद्योपदेशक शास्त्रीय प्रमाणमर्यादाके अनुसार बन्धनकारी हो सकता है-स्वयं परमात्माकेलिये बन्धनकारी नहीं. अतएव प्रमेयप्रकरणमें हमने देखा कि लोकरीत्या वृन्दावनस्थित श्रीकृष्णका व्रजमें स्थित भक्तोंकी अनुभूतिका प्रमेय बन पाना शक्य नहीं, फिरभी अपने दिव्य वेणुवादनको श्रवण करा

कर शृंगाररसभावात्मक प्रमेय भी भगवान् बनें। इसी तरह भगवान् को अपने पति बनानेकी कामनावश किये जाते कात्यायनीव्रतरूप साधनको भगवान् ने असाधन बना कर, असाधन चीरहरण और चीरदान की निजकेलिको साधन बना लिया : शरद् ऋतुमें रासक्रीड़ाका वचन देकर! "अहं क्रतुरहं यज्ञः....अहमग्निहं हुतम्" वचनसिद्ध श्रौत साधनरूप यज्ञयागमें देवताओंकेलिये सम्पादित हव्यान्नकी आहुतिको असाधन बनाकर गोपबालकरूप निजसखाओंको खिला देनेरूप असाधनको भगवान् ने साधन बना दिया! जिसे वेदमें "मुखादिन्द्रश्चाग्निश्च" वचनद्वारा मुखरूप; एवं भागवतमें "इन्द्रादयो बाहव आहुरुष्माः" वचनद्वारा बाहुरूप कहा गया है, ऐसे इन्द्रको चढ़ायी जानेवाली बलि रूपी जो साधन उसे असाधन बना कर, अश्रुतपूर्व गोवर्धनपर्वतके अर्चनको निजार्चनका साधन बना लिया! असाधनरूप वरुणापराधको भगवान् ने निजमाहात्म्यज्ञानके प्रदानार्थ साधन बना दिया! ऐसी विलक्षण साधनलीलाके सात अध्यायोंके सात अर्थोंके अनुसन्धानार्थ अब हमें प्रवृत्त होना चाहिये।

ऐश्वर्य वीर्य यश श्री ज्ञान और वैराग्य इन छह गुणधर्मोंके; तथा इनसे युक्त सातवें स्वयं भगवान् धर्मोंके, निरूपणार्थ इस साधनप्रकरणमें सात अध्याय योजित किये गये हैं। स्नेहकी आसक्ति-दशाका वर्णन जैसे प्रमेयप्रकरणमें अभिप्रेत हैं; वैसे ही स्नेहकी व्यसनावस्थाका वर्णन इस साधनप्रकरणमें अभिप्रेत है। भगवत्स्नेहकी इस व्यसनावस्थामें अनुष्ठित साधनरूपा कृतिद्वारा ब्रजभक्तोंका चित्त भगवान् में कितना अधिक लग गया था यही यहां निरूपणीय है। सकल दैहिक धर्मोंका त्याग करके भगवत्प्राप्त्यर्थ लौकिक या वैदिक कर्तव्योंके निर्वाहकी जीवनशैलीमें भगवत्स्नेह व्यसनदशापन्न हो गया है। इस तरह सातों अध्यायोंद्वारा ब्रजभक्तोंके निरोधका अर्थात् प्रपञ्चविस्मृतिपूर्वक भवगदासक्तिका ही वर्णन यहां अभिप्रेत माना गया है।

वैराग्य सांख्य योग तप और भक्ति रूप विद्याके पांचों पर्वोंकी अनुष्ठानात्मिका सिद्धि तो नहीं परन्तु स्वरूपसिद्धि या फलसिद्धि तो यहां भी विवक्षित है ही।



तदनुसार:-

साधनप्रकरणके प्रथम (आदितः १९=२२) अध्यायमें : भगवान्‌के ऐश्वर्य गुणका वर्णन अभिप्रेत है। कुमारिकाओंकेद्वारा भगवद्व्यसनवशात् किये गये कात्यायनीव्रतके प्रसंगमें भगवान्‌ने उनके वस्त्रोंको हर कर उनके लौकिकभावको दूर किया और बादमें स्वयं ही रासक्रीड़ाके वरदानका ऐश्वर्य प्रकट किया।

साक्षात् सम्भव न होनेपर परम्परया भी भगवान्‌ ही सेवनीय होते हैं और एतदर्थ देहेन्द्रियादिका स्वार्थपूर्ण विनियोग करनेके बजाय भगवदर्थ विनियोग करनेकी भावना रखनी उचित होती है। प्रकृत लीलासन्दर्भमें गोपिकाओंद्वारा अनुष्ठित वैराग्यसाधनाके इसी अभीष्ट स्वरूपको सिद्ध करनेकी बात समझानेकेलिये कात्यायनीव्रतद्वारा भगवद्भजनकी कथा निरूपित हुयी है। वृक्षके उदाहरणद्वारा परार्थ जीवनयापनका उपदेश भी इसी वैराग्यसाधनाके निरूपणार्थ है।

साधनप्रकरणके द्वितीय (आदितः २०=२३) अध्यायमें : वीर्य गुणका वर्णन अभिप्रेत है। यज्ञभोक्ता यज्ञात्मा भगवान्‌ एवं उनके साथ गोपबालकों को भोजन कराने आयी ब्राह्मणोंकी पत्निओंपर उनके यज्ञपरायण पतिओंका मत्सरग्रस्त न होना भगवान्‌के असाधारण वीर्य गुणका निरूपण है।

इसी तरह क्षुधापीडित गोपबालकोंने क्षुधापीड़ाकी निवृत्तिकेलिये भगवान्‌की ही प्रार्थना की अन्य किसीकी नहीं, यह विद्याके द्वितीय पर्व सांख्य-विवेकका प्रकृत लीलोपयोगी सन्दर्भ है।

साधनप्रकरणके तृतीय (आदितः २१=२४) अध्यायमें : यश गुणका वर्णन अभिप्रेत है। जिन हेतुओंके वश इन्द्रपूजन किया जाता था, उन हेतुओंका निरसन करके वैष्णवयागरूप गोवर्धनपूजन भगवान्‌ने करवाया, वह भगवान्‌का स्वधर्मयोजनरूप यशोरूप गुण है।

इन्द्रदेवकेलिये परम्पराप्राप्त बलि-उपहार पूजन रूप अन्याश्रयाथ उत्सुक चित्तोंके चाञ्चल्यका निराकरण करके गोवर्धनपूजनार्थ सभी व्रजवासियोंके चित्तको अपनेमें निरुद्ध करना, प्रकृत लीलोपयोगी सन्दर्भमें विद्याके तृतीय पर्वरूप योगका अभीष्ट स्वरूप है।

साधनप्रकरणके चतुर्थ (आदितः २२=२५) अध्यायमें : श्री गुणका वर्णन अभिप्रेत है। गोवर्धन पर्वत धारण करके इन्द्रकृत उपद्रवोंसे निजभक्तोंका त्राण करनेके निरूपणमें भगवान्की श्री वर्णित हुयी है।

सह्यासह्य सुख-दुःखादि सभी अवस्थाओंमें भगवान् ही आश्रयणीय होते हैं। भगवान् भी अक्लिष्टकर्मा होनेसे किसी तरहके क्लेशके बिना ही गोवर्धनधारणद्वारा निजभक्तोंकी रक्षा करते ही हैं, यह प्रकृत लीलोपयोगी सन्दर्भमें विद्याके चतुर्थ पर्वरूप तपका अभीष्ट स्वरूप है।

साधनप्रकरणके पञ्चम (आदितः २३=२६) अध्यायमें: ज्ञान गुणका वर्णन अभिप्रेत है। एक बार ही नहीं परन्तु आनेवाले वर्षोंमें भी अन्याश्रयार्थ कोई ब्रजभक्त प्रवृत्त न हो एतदर्थ गर्गाचार्यके वचनोंसे भगवन्माहात्म्यका निरूपण जो किया गया है, वह भगवान्के ज्ञान गुणका ही निरूपण है।

गर्गाचार्यद्वारा निरूपित भगवन्माहात्म्यके ज्ञानके साथ-साथ भगवान्में परमस्नेहरूपा भक्ति ही, प्रकृत लीलोपयोगी सन्दर्भमें, विद्याके पञ्चम पर्वरूप भक्तिका अभीष्ट स्वरूप है।

साधनप्रकरणके षष्ठ (आदितः २४=२७) अध्यायमें: वैराग्य गुणका वर्णन अभिप्रेत है। इन्द्रकेद्वारा अपराध किये जानेके बावजूद इन्द्रको निरस्त करनेके बजाय उसके केवल मदको निरस्त करनेकी लीलामें भगवान्का वैराग्य गुण निरूपित हुआ है।

साधनप्रकरणके सप्तम (आदितः २५=२८) अध्यायमें : षड्गुणोपेत धर्मीका वर्णन अभिप्रेत है। ब्रजवासियोंको वैकुण्ठकी साक्षात् अनुभूति करा कर पुनः भजनानन्दके दानार्थ गोकुलमें लाना, यह भगवान्की अपने धर्मी स्वरूपको भलीभांति जतानेकी ही लीला है।

इस तरह दशम स्कन्धका प्रतिपाद्य विषय-अपनी समग्रताके साथ परमात्माका जीवात्माओंके बीचमें प्रकट होकर ऐसी लीला करना कि जीवात्मा प्रापञ्चिक विषयासक्तिके चंगुलसे छूट कर भगवान्में निरतिशय आसक्त बन जाये-के सन्दर्भमें तामस प्रकरणमें ऐसे तामस अधिकारियोंके

अर्थात् शास्त्रीय साधनाओंकी सिद्धिसे रहित अधिकारिओंके साथ भगवल्लीला विवक्षित है। इस तामस प्रकरणके अन्तर्गत प्रमेय-प्रकरणमें उन तामस अधिकारिओंके अधिकार स्वभाव और भाव के अनुरूप कैसा प्रमेय स्वरूप भगवान्ने प्रकट किया यह दिखलाना अभीष्ट है। इसी तरह उन भक्तोंने ऐसे प्रकट प्रमेयमें समासक्त हो कर क्या-कैसे साधन किये इसका निरूपण साधन-प्रकरणमें किया गया है।

स्पष्ट है कि यहां जो कुछ लीला वर्णित हुई है उसके आधिदैविक लीलापक्षमें तो भगवान्का प्रमेयबल अर्थात् शास्त्रप्रमाणानुरोधी सामर्थ्य ही प्रकट हुवा है। साथ ही साथ उस लीलाकी कथाको प्रकट करनेमें प्रमेयबल अन्तर्निहित प्रमाणबलवाले आध्यात्मिक भाव भी विवक्षित हैं ही।

इससे यह सिद्ध होता है कि जहां जीवकेलिये ज्ञातव्यबोधकतया या कर्तव्यसाधकतया आध्यात्मिक प्रमाणबलका निरूपण किया जाता है, वहां प्रमाणान्तर्निहित आधिदैविक प्रमेयबलको भुला नहीं देना चाहिये, "फलमत उपपत्तेः" न्यायानुसार। इसी तरह जहां परमात्माके लीलाविहारकेलिये आधिदैविक प्रमेयबलका निरूपण किया गया हो, वहां उसके प्रमाणबलानुकूल आध्यात्मिक भावोंको भुला कर लीलानिरूपण नहीं करना चाहिये। आत्मभिन्न किसी तत्त्वके प्रमाता प्रमाण प्रमिति या प्रमेय होनेके प्रभेदोंसे रहित एकमात्र अखण्ड सच्चिदानन्द परब्रह्म परमात्मा भगवान् स्वयंको ही लीलार्थ उक्त चतुर्विध प्रभेदोंमें प्रविभक्त कर प्रकट होते हैं। इसी तरह आत्मभिन्न किसी तत्त्वके कर्ता करण कृति या कार्य होनेके प्रभेदोंकी अपेक्षासे रहित ही वह स्वयंको इन चतुर्विध प्रभेदोंमें भी प्रविभक्त कर प्रकट होते हैं। ब्रह्मजिज्ञासार्थ प्रवृत्त वेदान्तसूत्रोंमें ब्रह्मतत्त्वके श्रवण मनन एवं निदिध्यासन केलिये उसकी स्वाभाविक ज्ञानशक्ति एवं क्रियाशक्ति के बारेमें उठते सन्देहोंका वारण अपेक्षित है। भगवल्लीलाके श्रवण कीर्तन एवं चिन्तन केलिये, तन्मूलक पादसेवन अर्चन एवं वन्दन केलिये; तथा इन भक्तिमार्गीय क्रियाकलापोंको दास्य सख्य एवं आत्मनिवेदन रूप लीलात्मक भाव-भावनाओंसे मण्डित करनेकेलिये। भगवान्की

क्रिया-ज्ञान-रूप उभयविध शक्तिओंके कारण ऐश्वर्यादि षड्गुणोंके द्विगुणित हो जानेसे, जो द्वादशविध शक्तियां अनुभूत होती हैं, उनके साथ भूतलके ऊपर प्रकट भगवान्‌के लीलागानकी उत्कण्ठाओंको सन्तुष्ट करना, वस्तुतः तो उस सच्चिदानन्दरूप औपनिषद् ब्रह्मका एवं गीतोक्त आत्मानन्दरूप परमात्माका ही भगवदानन्दके रूपमें एक मधुर-मंगल-मृदुल रसास्वादन श्रीमद्भागवत है।

अतएव जैसे वेदान्तसूत्रके बारेमें श्रीमहाप्रभु कहते हैं:—

सन्देहवारकं शास्त्रं वेदप्रामाण्यवादिनाम्।

क्रियाशक्तिज्ञानशक्ती सन्दिह्यन्ते परस्थिते॥

वैसे ही श्रीमद्भागवतके बारेमें भी कहा जा सकता है:—

आनन्दस्य हरेर्लीला शास्त्रार्थो नैकधा हि सा।

नैकधा हि भवेत्तोषः लीलौत्कण्ठ्यवतामिह॥

जयति श्रीवल्लभार्यो जयति च विद्वलेश्वरः प्रभुः श्रीमान्।

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥

श्रीवल्लभाब्द ५१९

गोस्वामी श्याममनोहर

अक्षयतृतीया

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनधामाय नमः ॥

॥ श्रीपादाचार्यवर्यकमलेश्वरे नमः ॥

॥ स्कन्धादितः द्वादशः ॥

CHAPTER XII, CANTO 10

# श्रीसुबोधिनी

कथां वक्तुं भागवतात् कश्चित् सिद्धाम्नायिकम् ॥ १ ॥

## SRI SUBODHINI

लोकप्रसिद्धस्तच्चापि कथञ्चिद् ज्ञप्यते स्फुटम्

KARIKAS 1, 2 and 3 ½ Meaning: "It is necessary to tell about our Lord's Divine Leelas, in it's entirety at all times. Due to this reason, devout and enthusiastic scholars have added three more chapters, here, based on the extraordinary Divine Leelas of our Lord, explained, at another place/situation. (These events are described in the Padma Purana). In these three chapters, words, meaning and the context of the events, are contradictory, by nature, when, these are seen and examined, with the earlier events. But, despite this contradiction, all the Divine Leelas, explained, in these three chapters, are very famous, in this world. Hence, a full description is made on these Divine Leelas of our Lord."

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ स्कन्धादितः द्वादशः ॥

## CHAPTER XII, CANTO 10,

### SRI BHĀGAVATAM.

कथामात्रं हरेर्वाच्यं सर्वत्रेत्यत्र केचन।

कथां वक्तुं भागवतीं क्वचित् सिद्धामलौकिकीम्॥( १ )॥

योजयित्वा त्वाधुनिका अध्यायत्रितयं जगुः।

शब्दार्थसङ्गतीनां हि स्पष्टा तत्र विरुद्धता॥( २ )॥

लोकप्रसिद्धेस्तच्चापि कथञ्चिद् रूप्यते स्फुटम्।

**KĀRIKĀS 1, 2 and 2 ½ Meaning:** "It is necessary to tell about our Lord's Divine Leelas, in it's entirety at all times. Due to this reason, devout and enthusiastic scholars have added, three more chapters, here, based on the extraordinary Divine Leelas of our Lord, explained, at another place/situation. (These events are described in the Padma Purāna). In these three chapters, words, meaning and the context of the events, are contradictory, by nature, when, these are seen and examined, with the earlier events. But, despite this contradiction, all the Divine Leelas, explained, in these three chapters, are very famous, in this world. Hence, a full description is made on these Divine Leelas of our Lord."



**श्रीसुबोधिनी :** पूर्वाध्यायान्ते “कौमारं जहतुर्व्रज” इत्युक्तं, “ततश्च पौगण्डवयः श्रितौ व्रजे बभूवतुस्तौ पशुपालसम्पत्तावि”त्येव सन्दर्भस्तथापि भगवच्चरितमिव वत्सापहरणं पद्मपुराणे प्रसिद्धमिति तां कथामाश्रित्याघासुरवधं ब्रह्मस्तुतिं च पूर्वापरयोर्निवेश्य कौतुकलीला भगवतः प्रदर्शिता. लोका हि लौकिके कौतुकिनो भवन्ति.

**Commentary:** The eleventh chapter, had referred, towards it's end, to the fact, that, our Lord and Shri Balarāma, had left their "boyhood" status at "Vraja". In the beginning of this 12th chapter, it has been said, that, both Shri Krishna and Shri Balarāma, have now become "boys" and they began to look after and graze the cattle, in Vraja. Thus there is contradiction between these two references.

Thus, although the Divine Leelas of our Lord, explained, in these three chapters, look contradictory, with the events described, up to the 11th chapter, in these three chapters, a description, has been made of our Lord's Divine Leelas, as explained, in the Padma Purāna - like the action of Lord Brahma, taking away and hiding the cowherd boys and the cattle, the killing of Aghāsura, in the middle of the story and the "stuti" (song of praise) made by, Lord Brahma - have been described, in a disorderly way - but all the same, these are our Lord's Divine Leelas which have been described. Everyone, in this world, is deeply, interested to witness "extraordinary" events.

तत्र तु प्रथमेध्याये लीलामाह सुविस्तराम्॥ ( ३ )॥

अघासुरस्य च वधं मुक्तिश्चापि स्वयुक्तिः।

प्रथमं भगवतो दशभिः श्लोकैर्लीलामाह.

**KĀRIKA 3 Meaning:** "In the first of these three chapters, our Lord's Divine Leelas have been described,

in an extensive manner. The killing of the demon Aghāsura and his own salvation or Moksha (on the basis of his own plan) have been also described."

Through the following 10 verses, our Lord's Divine Leelas have been described.

॥श्रीशुक उवाच॥

क्वचिद् वनाशाय मनो दधद् व्रजात् प्रातः समुत्थाय वयस्यवत्सपान्।  
प्रबोधयन् शृङ्गरेण चारुणा विनिर्गतो वत्सपुरःसरो हरिः ॥१॥

**VERSE 1 Meaning:** "Shri Suka said, "one day, with a view to have an excursion-cum-lunch at one of the forests, our Lord, got up very early in the morning, woke up all His cowherd friends, by playing His beautiful Shringa instrument. He along, with His cowherd friends and keeping the calves, in the front, emerged in the Vraja forest."

श्रीसुबोधिनी : क्वचित् कदाचित् वनाशयाशनमाशो वनेशनं कर्तुं मनो दधद् बिभ्रत् प्रातः काले व्रजादुत्थाय विनिर्गत इति सम्बन्धः . वयस्याश्च ते वत्सपाश्च. शृङ्गरेणैव तेषामुत्थापनम्. कृष्णस्यैवायं ख इतिज्ञापनार्थं चारुणेति. दोहानन्तरं वत्सान् गृहीत्वा निर्गतः॥१॥

तदा सर्वेपि निर्गता इत्याह तेनैवेति.

**SRI SUBODHINI:-**Our Lord, decided, on a particular day, to have an excursion-cum-lunch at one of the forests, in Brindavan. So He woke up, Himself, very early in the morning, and through playing His Shringa instrument, woke up all His cowherd friends also. In this verse, the words "beautiful Shringa" are used, with a view to convey, that, all the cowherd boys, very clearly understood, that, this "Shringa" sound, was made by none other than our Lord! -as no one else, other than our Lord, can make such a sweet sound! All of them, now, got up and

understood, that, our Lord was calling them! After the milking of the cows, they, now took all the calves also along with them.

At that time, when our Lord emerged, all other cowherd boys along with the calves went with Him. This is explained, in the next verse.

तेनैव सार्धं पृथुकाः सहस्रशः स्निग्धाः सुशिंग्वेत्रविषाणवेणवः।  
स्वान् स्वान् सहस्रोपरि सङ्ख्यान्वितान् वत्सान् पुरस्कृत्य विनिर्यमुर्मुदा ॥२॥

**VERSE 2 Meaning:** "Along with our Lord, all His loving friends - the cowherd boys, carrying along with them, slings, sticks, shringa and flutes which were very good, went along in great joy and Bliss, keeping their countless calves (more than a thousand), in their front."

श्रीसुबोधिनी : तेनैव भगवता सार्धं पृथुका बालाः सहस्रशो निर्गताः . स्निग्धाः प्रेमला भगवति. शोभना शिक् शिष्यमोदनसहितं वेत्रं वत्सचारणार्थं विषाणां वादनार्थं वेणुश्च; ते येषां सन्ति. स्वकीयान् वत्सान् पुरस्कृत्य तेपि मुदा गृहेभ्य ययुः. एकैकस्य सहस्रसङ्ख्यात उपरि सङ्ख्याऽयुतमित्यादि; तथा सङ्ख्यान्वितान् ॥२॥

तान् सर्वानेव स्ववत्सकान् कृष्णवत्सेषु योजितवन्त इत्याह कृष्णवत्सैरिति.

**SRI SUBODHINI:** Thousands of boys, went along,, with our Lord. *They all loved our Lord very much.* They carried with them, slings (baskets with ropes attached) with food articles, sticks etc., for looking after the calves and flutes and Shringa, to play music. They were all seen with great mirth and joy. They made the calves go in the front, after emerging from their homes. Each of the cowherd boy, had, 10,000 calves each.

In the next verse, it is explained, that all the cowherd friends of our Lord, merged their own countless calves, with the calves of our Lord.

कृष्णवत्सैरसङ्ख्यातैर्यूथीकृत्य स्ववत्सकान्।

चारयन्तोऽर्भलीलाभिर्विजहुरुस्तत्र तत्र ह ॥३॥

**VERSE 3 Meaning:** "The cowherd boys, merged and joined, all their countless calves, along with the calves of our Lord Shri Krishna and began to look after and graze them. They also played, along with the other boys in those places."

**श्रीसुबोधिनी :** भगवद्वत्सैः सह स्ववत्सान् यूथीकृत्य, अन्यथा स्वच्छन्दलीला न भवति. ततोपि पृथग्भूतान् कदाचिन्निर्गच्छन्तोऽर्भलीलाभिरेव तांश्चारयन्तो विजहुरुस्तत्र तत्र क्रीडितवन्तः ॥३॥

फलादिभिश्च स्वशरीरं भूषितवन्त इत्याह फलेति.

**SRI SUBODHINI:** The cowherd boys, had, started from their homes, along with 10,000 calves each. When they came out of Vraja, they began to think that, if they do not merge and join, all their calves, along with the calves, belonging to our Lord, then, they will not be able to play all the games, without any care or concern i.e. they will be always worried about the safety of their own calves! Hence, "we have to merge and join all the calves with those of Lord Krishna". Thinking in this way, they joined all their calves, with the calves, which our Lord had brought. Our Shri Mahāprabhuji says that these cowherd boys had joined all their calves, with the calves of our Lord. If this was not done, then the Divine Leelas, with full freedom, (i.e. no concern) would not have been possible. Even, after this "joining" of all the calves, if one of the calves, gets out of this group, our Lord, enacting His "boyish" Divine Leela, gathered this calf also and joined it along with the others, in the group. He also went to various places, in this manner and played various games.

All of them, now, adorned themselves, with flowers and other objects of this forest. This is explained, below.

**फलप्रवालस्तबकसुमनः पिच्छधातुभिः।**

**काचगुञ्जामणिस्वर्णभूषिता अप्यभूषयन् ॥४॥**

**VERSE 4 Meaning:** "After reaching the forest, although, all the cowherd boys, adorned themselves in the first instance, with glass pieces, red beads, other beads, and golden ornaments, they now, adorned themselves, once again, with fruits, flowers, buds, peacock feathers and coloured earth."

**श्रीसुबोधिनी :** पूर्वं काचादिभिर्भूषिता अपि पुनर्वन्यैरभूषयन्, स्तबकाः पुष्पगुच्छानि, सुमनसः केवलपुष्पाणि, पिच्छानि मयूरपिच्छानि, गैरिकादिधातवः . गुञ्जाफलानि वन्यान्यपि नित्यं तिष्ठन्तीति काचादिषु गणितानि ॥४॥

बालकानामन्योन्यं क्रीडामाह मुष्णन्त इति.

**SRI SUBODHINI:** They had already adorned themselves with various materials like golden ornaments etc., from their houses. But when they came to the forest, they, once again, adorned themselves, with bunches of flowers, with flowers only, peacock feathers, "red" earth and also with fruits.

The red beads, although, they are seen in the forest, are considered in the category of "beads" only as their fruit portion does not remain forever - but the seeds are permanent.

In the following verse, the games played by the boys are explained.

**मुष्णन्तो न्योन्यशिक्ष्यादीन् ज्ञातानाराच्च चिक्षिपुः।**

**तत्रत्याश्च ततो दूराद्धसन्तश्च पुनर्ददुः ॥५॥**

**VERSE 5 Meaning:** "They played many games now - they robbed each others' slings; on being caught, they threw them away from a distance! Those boys, who were standing there, began to laugh loudly and gave back the thrown objects from that distant place, itself."

श्रीसुबोधिनी : अन्योन्यस्य शिक्यादीन् मुष्णन्ति. ततोनेन मदीयं नीतमिति ज्ञात आराद् दूरादेव चिक्षिपुः प्रक्षिप्तवन्तः . ततोपि येषु ते शिक्यादयः पतितास्तेपि तान् शिक्यानन्यांश्च दूराच्चिक्षिपुः. ततो हसन्तश्च पुनर्ददुस्तेभ्य एव ॥५॥

**SRI SUBODHINI:** They played the games of "robbing each others' slings"; when this "robbing" was found out, then, the same, was thrown away, very far! When the sling was thrown in this way and it fell on someone, then, the boy on whom this fell, again threw it away on others and after some time, they returned back the slings.

यदि दूरं गतः कृष्णो वनशोभेक्षणाय तम्।

अहम्पूर्वमहम्पूर्वमिति संस्पृश्य रेमिरे ॥६॥

**VERSE 6 Meaning:** "When our Lord Krishna went away from them to enjoy the scenic beauty of the forest, then the cowherd boys, vied with each other to "touch" our Lord, by telling "I will be the first one" and in this way, they played the games."

श्रीसुबोधिनी : यदि दूरं गतः कृष्णो भवति तदा तस्मिन् दूरं गते वनशोभाया दर्शनार्थमहं पूर्वं स्पृक्ष्यामीत्यहमिकया भगवन्तं संस्पृश्य रेमिरे ॥६॥

**SRI SUBODHINI:** When they saw that Lord Krishna had gone away to a far away place and they understood that He had gone to see the scenic beauty of the Brindavanam forest, then each of them said, "I will touch Shri Krishna first" - in this way, they told, each other, in



a competitive way and they all played, by "touching" our Lord.

केचिद् वेणून् वादयन्तो ध्वान्तः शृङ्गाणि केचन।

केचिद् भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥७॥

**VERSE 7 Meaning:** "Sometimes they played the flute, sometimes they made the noise through the Shringa, some cowherd boys hummed, along with the bees and few others imitating their own voices, like the cuckoo birds, began to produce the sound along with them."

श्रीसुबोधिनी : तत्र केचिद् बाला वेणून् वादयन्तो जाताः, केचन शृङ्गाणि ध्वान्तो वादयन्तो जाताः, केचित् पुनर्भृङ्गैः सह तथैव गायन्तस्तथैव कोकिलैः सह कूजन्तः ॥७॥

**SRI SUBODHINI:** There, many cowherd boys began to play flute; many of them played the Shringa. Many hummed along with the bees; and many others made identical noise like the cuckoo birds, imitating their voice.

विच्छायाभिः प्रधावन्तो गच्छन्तः साधु हंसकैः।

बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥८॥

**VERSE 8 Meaning:** "They ran trying to catch the shadows of the birds; they made "identical and orderly" walk, along with the swans; they sat along with the wide wings of cranes and also danced along with the peacocks".

श्रीसुबोधिनी : केचित् पुनरुपरि गच्छतां वयसां छायाभिर्मण्डलाकृतिभिः प्रकर्षेण धावन्तो जाता. हंसैः सह साधु गच्छन्तश्च बकैः सह तथैवोपविशन्तः कलापिभिर्मयूरैः सह नृत्यन्तश्च जाताः ॥८॥

**SRI SUBODHINI:** Many boys, on seeing the birds flying in the sky, began to chase, the shadows of these birds, on the ground, with great joy and enthusiasm! Many walked, beautifully and well, along with the swans;

they also sat, along with the cranes, just like them! And many of them danced, along with the peacocks, just like them!

विकर्षन्तः कीशबालानारोहन्तश्च तैर्दृमान्।

विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु ॥९॥

**VERSE 9 Meaning:** "Many of the cowherd boys, catching hold of the tail of the monkeys, went up on the trees! Along with them, showing their own teeth (like the monkeys) they stared and made their faces like the monkeys and jumped from one tree to another."

श्रीसुबोधिनी : कीशा लम्बापुच्छा वानरास्तेषां बालान् पुच्छानि विशेषेण कर्षन्तो बालानेव च धृत्वा तैः सह दृमानारोहन्तो मुखविकारांश्च कुर्वन्तो मर्कटवदेव पलाशिषु वृक्षेषु प्लवन्त उत्प्लुत्य गच्छन्तो भूमौ च ॥९॥

**SRI SUBODHINI:** There are so many different kinds of monkeys. Some of them have very long tails. These are called as "KISA" in Sanskrit. The word used, in this verse, viz. "child" (BĀLA) has two meanings. (1) The tail of the animal or (2) children. Our Shri Mahāprabhuji gives both the meanings. Firstly, these cowherd boys, used to pull the tail of the long-tailed monkeys, with great force. Secondly, they carried the small monkey children, with them, (through their tail) and got up on to the trees! They showed their teeth like the monkeys and while walking on the ground, they also jumped on to the trees.

साकं भेकैर्विलङ्घन्तः सरित्प्रस्रवसमप्लुताः।

विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥१०॥

**VERSE 10 Meaning:** "They leaped and moved like the frogs; they, got submerged in rivers and streams; they laughed at their own shadows and used frivolous words for reverberation effect."

श्रीसुबोधिनी : भेकैर्मण्डूकैः सह, सरितो नद्यः प्रस्रवा झरणाः,  
सम्प्लुतास्तैरेव, गर्ता वा. स्त्रीलिङ्गपाठश्चिन्त्यः . प्रतिच्छाया दर्पणादिप्रतिबिम्बानि.  
प्रतिस्वनांस्तटादिषु निर्गतान् शब्दान् स्वशब्दानुरूपान् शपन्तश्च भवन्ति  
॥१०॥

तेषां भाग्यमभिनन्दतीत्यमिति द्वाभ्याम्.

**SRI SUBODHINI:** Just like the frogs move about, leaping from place to place, the cowherd boys also, moved about, along with these frogs, on the ground. In the same way, as the frogs, submerged themselves, in water, these cowherd boys, took dips in rivers and streams and took their bath. The word used in this verse viz. "submerging" also means "streams." In this way, the purport of this would also mean, that the cowherd boys, jumped and crossed over, like the frogs, rivers, springs and streams. They insulted, by using frivolous words, their own reflections on the mirror and also the reverberations of their own sounds, experienced by them, from the banks of the river or the nearby hills.

In the following two verses, the 'great "luck" (BHĀGYAM) of these cowherd boys, is being described.

इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदैवतेन।  
मायाश्रितानां नरबालकेन सार्धं विजहः कृतपुण्यपुञ्जाः ॥११॥

**VERSE 11 Meaning:** "The cowherd boys, indeed, have definitely gathered so much of good fortune (PUNYA), through their meritorious deeds, that, they were able to play, in this way, with the Lord of the Universe! - who is the Form of Parabrahman for the men of wisdom (JNĀNI); who is the embodiment of Bliss and Ānanda, discerned only through one's spiritual experience; who is the ultimate Divine Lord of the Devotees who are loving and

*attached to Him; who looks like, having taken a human form, for those, who are in the control of His Māya (power of illusion) - Now all these cowherd boys, were playing, with such a Lord of the universe!"*

**श्रीसुबोधिनी :** लोका त्रिविधा-ज्ञानिनो भक्ताः प्राकृताश्च. तत्र भगवान् सर्वेषां तत्तद्बुद्ध्यनुसारेण स्फुरति, "तं यथायथोपासते तथैव भवति" ति श्रुतेः . तत्र सतां ज्ञानिनां ब्रह्मरूपः सद्रूपः सुखरूप आनन्दरूपोऽनुभुतिरूपो ज्ञानरूपस्तादृशेन सह ते विजहुरिति बालकानां भाग्यम्. दास्यं गतानां भक्तानां परो नियन्ता स्वामी दैवतमाराध्यो. मायाश्रितानां प्राकृतानां केवलं नरबालकः. एवं सर्वैः सर्वप्रकारेणापि विभाव्येन सार्धं कृतः पुण्यपुञ्जो यैस्ते विजहुः ॥११॥

महच्च तेषां भाग्यं यत् तेषां दृष्ट्यग्रे भगवांस्तिष्ठीत्याह यत्पादपांसुरिति.

**SRI SUBODHINI:** In the world, there are three types of people. (1) The spiritually wise persons (JNĀNI). (2) The Devotee (BHAKTA) and (3) the ordinary human being, under the control of nature. In view of this, our Lord is also seen, by each one of these three types of persons, in the same way, as they think i.e. as per their own inherent nature. *In the Vedas, it is said, that "As per your spiritual practice, you get to become that ideal" - denoting that, our Lord gives His Holy vision/experience, exactly in the same way and manner, as per the wishes and spiritual discipline of His devotee.* Hence, in the minds of the Jnāni (or the persons who follow the path of spiritual wisdom) our Lord establishes Himself as the Holy Brahman, with His ineffable Bliss and Joy, felt as a deep spiritual experience. These "wise people" (Jnānis), "play" with this experience i.e. derive great and unending Bliss from this spiritual experience.

*For the Devotees, on the other hand, having the attitude of "servants of our Lord" (DĀSABHĀVA), our*

*Lord becomes the controller (NIYANTHA), the Lord and Master (SWĀMI) and the Lord, is worshipped and served, with great love and attachment (SEVYA). These devotees "play" in these attitudes of Seva and Prema only, and they derive, immense Bliss and joy through this spiritual experience.*

For the ordinary persons, who are under the control of their own nature (PRAKRUTI), our Lord is looked by them as a mere human child only. These people are satisfied having this "human" attitude and Bhāva, to our Lord.

All these cowherd boys, having gathered lots of "good fortune" (PUNYA), according to their own individual attitude and Bhāva, now, played with our Lord and our Lord, bestowed Bliss and Ānanda on each one of them, according to their own Bhāva or attitude. Hence all these cowherd boys were considered as very lucky and fortunate.

These cowherd boys, are indeed, very fortunate as our Lord, was present, before their own eyes! This is described in the next verse.

यत्पादपांसुर्बहुजन्मकृच्छ्रतो

धृतात्मभिर्योगिभिरप्यलभ्यः।

स एव यददृग्विषयः स्वयं स्थितः

किं वर्ण्यते दिष्टमतो ब्रजौकसाम्॥१२॥

**VERSE 12 Meaning:** *"The Lord, the dust of whose Holy feet, is very rare even for the great Yogis, who having done penance for countless lives and having got their minds under their own control, now by Himself (i.e. of His own accord), our Lord, is present before the very eyes of these cowherd boys! How much and how can we*

*ever describe the good fortune (BHĀGYAM) and luck of these people of Vraja?"* (i.e. None can describe their "fortune" adequately).

**श्रीसुबोधिनी :** बहुजन्मतपसा जितेन्द्रियैर्योगिभिरपि शरीरेन्द्रियान्तः-करणशुद्धियुक्तैरपि यत्पादपांसुरलभ्यः स एवैष कृष्णो येषां बालकानां सर्वेषामेव ब्रजस्थितानां वा स्वयमेव स्थितो, न तु तैः प्रार्थितोपि. अतो ब्रजौकसां भाग्यमवाङ्मनोगोचरं किं वर्ण्यते? ॥१२॥

एवं क्रीडायां मध्येऽघासुरः समागत इत्याहाथेत्येकविंशतिभिस्तस्य मुत्तयन्ता कथा निरूप्यते.

**SRI SUBODHINI:** Even after many lives of hard penance, conquest over one's senses and purity of the inner mind, the Yogis are unable to attain, even the dust of our Lord's Holy feet. But now, our Beloved Lord, is present, of His own sweet will and accord, at Vraja - without any prayer or penance and He is visible for all the people of Vraja! Thus, no one can adequately describe the good fortune and luck of these persons of Vraja, through the mind and words, in an adequate manner. Then, how can anyone do the description of their "fortune"?

When the cowherd boys, were playing, in this way, at that time, a demon called Aghāsura came there. The entire story about this event, till the death of Aghasura is explained in the next 21 verses.

**अथाघनामाभ्यपतन्महासुरस्तेषां सुखक्रीडनवीक्षणाक्षमः।**

**नित्यं यदन्तर्निजजीवितेप्सुभिः पीतामृतैरप्यमरैः प्रतीक्ष्यते ॥१३॥**

**VERSE 13 Meaning:** "Afterwards, a huge demon, named Aghasura, unable to bear the mirth and joyful playing of games by all these cowherds, came there. He was so very dangerous and cruel, that even the celestial gods, who had become immortal, through the drinking of



the Divine nectar, desired and waited, for the death of this demon, so that they can continue to live forever."

**श्रीसुबोधिनी :** अघोन्वर्थनामा; तेषां बालकानां सुखक्रीडनस्य वीक्षणेप्यक्षमा यस्य. नित्यं सर्वदा यदन्तरघासुरनाशोऽमरैः प्रतीक्ष्यते. तत्रहेतुर्निजजीवितेप्सुभिरिति. यद्यपि ते पीतामृताः. अतोऽयमत्यन्तं दृष्टोऽमृतादीनामपि वस्तुसामर्थ्यनाशकः ॥१३॥

**SRI SUBODHINI:** This demon, had an apt name viz. "demon of sins" ('Agha' means 'sins') - as he had committed every type of sin, in his life. Especially, as he was a demon, he was not able to bear the joy and mirth, which, the cowherd boys were experiencing, through their various games. He was such a repository and symbol of "sins" that, the celestial gods, who had become immortal (i.e. no death), through the drinking of the Divine nectar, waited and wished daily for the death of this demon, so that they will be able to live forever. Why? Because, the celestial gods were aware, that, this demon, was capable of nullifying the effect of the Divine nectar (as the demon had more power and strength to neutralize the effect of immortality conferred by the Divine nectar!) and they may be destroyed by this demon!

दृष्ट्वार्भकान् कृष्णमुखानघासुरः कंसानुशिष्टः स बकीबकानुजः।  
अयं तु मे सोदरनाशकृत् तयोर्द्वयोरथैनं सबलं हनिष्ये ॥१४॥

**VERSE 14 Meaning:** "Being the younger brother of both Bakasura and Pūtana, who were sent earlier by Kamsa (to kill our Lord), this demon Aghasura saw all the cowherd boys, led by our Lord Shri Krishna. He now thought for some time and began to tell "this is Shri Krishna, who has destroyed my brother and sister, I will, as a revenge, kill all His cowherd boys along with Him."

श्रीसुबोधिनी : अर्भकान् बालकान्, कृष्ण एव प्रमुखो येषाम् कंसेन प्रेषितः स प्रसिद्धो. बकी पूतना बकश्च, तयोरनुजः. तस्य सङ्कल्पमाहायं त्विति. त्विति पक्षान्तराणि व्यावर्तयति. अयं तु भगवान् मे सोदरयोर्भ्रात्रोर्नाशकर्ता, न कर्मकालादि. अतस्तयोर्द्वयोरर्थ उपद्रवं करिष्यामीति ॥१४॥

ततो बालकानामप्युपद्रवो भविष्यतीत्याहैत इति.

**SRI SUBODHINI:** The demon Aghasura, saw all the cowherd boys who were led by our Lord Shri Krishna. He was the younger brother of both Pūtana and Bakasura. He now thought and spoke to himself thus: "This Lord is the one who killed my sister Pūtana and brother Bakasura. In the verse, the word "But" (Tu) has been given, with a view to describe, the inner thoughts of this demon. He thought that neither "Time" nor "action" (Karma) had caused the death of both his sister and brother. Hence, he concluded that only "this Krishna has killed both of them" as no other "Time" or "action" has killed them. "Hence, as a revenge for the death of my sister and brother, I will now give so much trouble - that I will kill this "Krishna" along with all his "army" of cowherd boys."

By doing this, the cowherd boys also will be affected with danger. This is described, in the following verse.

एते यदा मत्सुहृदोस्तिलापः कृतास्तदा नष्टसमा व्रजौकसः।  
प्राणे गते वर्षसु कानुचिन्ता प्रजासवः प्राणभृतो हि ये ते ॥१५॥

**VERSE 15 Meaning:** "When all these persons (Lord Krishna and the cowherd boys) will become the gingely seeds (til) and water for my brother Baka and sister Pūtana, then, all the people of Vraja will be rendered as good as having died. After the departure and demise of the vital air or Prāna from the body, why worry about the

body? The Prāna or vital air of the people of Vraja are these children only."

**श्रीसुबोधिनी :** मत्सुहृदोर्मद्भ्रात्रास्ति लापः कृतास्तिलोदकप्राया मृतानां तृप्तिहेतवः . तदा ब्रजौकसो गावः स्त्रीपुरुषाश्च नष्टसमा नष्टप्रायाः. यथा प्राणे गते वर्षसु देहेषु गमनार्थं का चिन्ता? बालकाश्च ब्रजवासिनां प्राणरूपाः, यतः प्राणभृतः प्रजासवः प्रजैवासवः प्राणा येषाम् ॥१५॥

**SRI SUBODHINI:** For propitiating the "dead", offerings of Til and water, are made, as a sacred ritual. "When these become, Til and water, for propitiating my relatives, all the people of Vraja, the cows and all the men, will become as good as dead". When the vital air or Prāna itself has left the body, then why worry about the fate of the body at all? For the people of Vraja, our Lord Krishna and the cowherd boys, constituted their vital air or Prāna. On the demise and death of the cowherd boys, the people of Vraja, will also not live any more.

इति व्यवस्याजगरं बृहद् वपुः स योजनायाममहाद्रिपीवरम्।  
धृत्वाद्भुतं व्यात्तगुहाननं तदा पथि व्यशेत ग्रसनाशयः खलः॥१६॥

**VERSE 16 Meaning:** "Determining like this, with a view to swallow everyone, this sinner Aghasura, made his body like a huge and long python, (of a length of more than a mile). He now looked like a huge mountain, with a large opened mouth, resembling a cave. He now, (having taken this form) slept on the way."

**श्रीसुबोधिनी :** इत्यध्यवसायं कृत्वाजगरमजगरवत् स्थूलं वपुर्धृत्वा पथि व्यशेत. योजनमात्रमायामो विस्तारो यस्य वपुषः . महाद्रिवत् पर्वतवत् स्थूलं भ्रमार्थमत्यद्भुतं व्यात्तं गुहावदाननं यत्र. ग्रसनार्थमेव शयनं कृतवान्. दया नु नास्ति यतः खलः ॥१६॥

तस्य रूपमनुवर्णयति धरेति.

**SRI SUBODHINI:** Thus determining to make his deceased sister and brother happy, by killing our Lord and all the cowherd boys, he became a huge python, of over a mile in length, resembling a huge mountain. He, with a view to create an illusion, kept his mouth wide open, so that he can hoodwink everyone, to regard that as a huge cave! He slept on the way, with this huge opened mouth, so that he can swallow all the cowherd boys, along with our Lord. In the verse, the reason for this cruel behavior is explained by the use of the word "sinful" (KHALA) - that being a "sinner" this demon was very cruel without any compassion.

The following verse describes the "Form" (ROOPA) of this demon.

धराधरोष्ठो जलदोत्तरोष्ठो

दर्याननान्तो गिरिशृङ्गदंष्ट्रः।

ध्वान्तान्तरास्यो वितताध्वजिह्वः

परुषानिलश्वासदवेक्षणोष्णः ॥१७॥

**VERSE 17 Meaning:** "The lower portion of this demon's jaw was touching the ground, and the upper portion touched the clouds in the sky! The middle part of his mouth resembled the open space of a big cave; his teeth looked like huge mountains' peaks; the inside of his mouth was filled with darkness; his tongue, being so long, resembled a long and smooth road; his breathing gave the effect of a virulent breeze and his eyes were red hot like the forest fire."

श्रीसुबोधिनी : धरायां भूमावधरोष्ठं यस्य. जलदेषु मेघेषूत्तरोष्ठं यस्य. दरीवत् कन्दरवदाननान्तो मुखमध्यं यस्य. गिरेः शृङ्गवद् दंष्ट्रा यस्य. ध्वान्तयुक्तमन्तरास्यं, वितताध्ववत् मार्गवत् जिह्वा यस्य. परुषः

स्पर्शदुःसहो योऽनिलस्तद्वत् श्वासः, दववद् दवानलवदीक्षणयोरुष्णः स्पर्शो यस्य. श्वासेन सहित ईक्षण उष्णो वा. तादृशमपि दृष्ट्वा बालका न भीताः किन्तु स्वेष्टत्वेनैव कल्पितवन्तः ॥१७॥

अत एव तेषां न भयं जातमसद्भावाभावादित्याशयेनाह तं दृष्ट्वेति.

**SRI SUBODHINI:** Explaining the "form" of this python, it is said that his lower lip was firmly on the ground and his upper lip was touching the clouds in the sky. The middle portion of his mouth resembled a cave; his teeth resembled the long and high peaks of the mountains; the inside part of his mouth was filled with darkness; his tongue resembled a well laid path; his breath was like the unbearable hot breeze (like in summer); the touch of his eyes was like the hot forest fire; in other words, the eyes along with the hot breath created suffering and discomfort.

Even after seeing such a huge python, the cowherd boys did not get fear. On the contrary, they thought that they have now got a beautiful playing place or object, which they liked.

"That this 'huge cave' was, in fact, a demon and he had come to destroy all of them and that is why he has taken this camouflaged form" - this type of "wrong" thought never entered the minds of these cowherd boys; hence, they never got any fear. This is described in the next verse.

तं दृष्ट्वा तादृशं सर्वे मत्वा वृन्दावनश्रियम्।

व्यात्ताजगरतुण्डेन ह्युत्प्रेक्षन्ते स्म लीलया ॥१८॥

**VERSE 18 Meaning:** "Thus seeing, this huge python, all the cowherd boys, thinking that this huge cave also is one of the beautiful treasures of Brindavanam,

began to play their games and also discussed about this "huge cave" among themselves."

श्रीसुबोधिनी : तं तादृशं दृष्ट्वा वृन्दावनश्रीरेवैषेति मत्वा क्षणं ध्यात्वा भवति न वेत्यजगरतुण्डतुल्यत्वेन श्रियमेवोत्प्रेक्षितवन्तः- श्रीरेषा परमजगरतुण्डवद् दृश्यत इति. स्मेतिप्रसिद्धिः; स्वस्य भयाभावाल्लीलया यत्किञ्चित् कल्पयन्ति स्म ॥१८॥

कल्पनामेवाह पञ्चभिः.

**SRI SUBODHINI:** On seeing this magnificent spectacle, the cowherd boys thought that, this particular place, is indeed, a great "treasure" of Brindavanam. After thinking like this, they, immediately concluded that "this is a beautiful treasure of Brindavanam, enhancing it's beauty - a playmate -an ideal place for our joyful play - but, they also, got the doubt, that, this huge cave, looked also, like the mouth of a python! But, ruling out these doubts, as unfounded, they regarded this, as another beautiful place of Brindavanam. So, they now, began to imagine and speak about the nature of this python in their own way as per the thoughts which came in their minds! That is why, in this verse the word "yes indeed" (SMA) is used.

In the next 5 verses, a description is made, on the nature of the "imagination" made by these cowherd boys, on this "python".

अहो मित्राणि गदत सत्त्वकूटं पुरः स्थितम्।

अस्मत्सङ्ग्रसनव्यात्तव्यालतुण्डायते न वा ॥१९॥

**VERSE 19 Meaning:** "Oh! Friends! Does this object, which we are all seeing, in front of us, resemble a cunning animal or is it otherwise? Notwithstanding this, does it not seem to be the open mouth of a huge python,



ready to swallow all of us? Or is it any other thing? Please tell us."

श्रीसुबोधिनी : अहो इत्याश्चर्यम् मित्राणि सर्वाणि गदत इति, सम्बोधनं वा. सत्त्वकूटं कपटसत्त्वं पुरःस्थितमग्रे वर्तमानमस्मत्सङ्ग्रसनार्थमेव व्यात्तं प्रसारितं व्यालतुण्डमिवाचरति न वेति निर्णयो वक्तव्य इत्यर्थः ॥१९॥

तत्र न वा पक्षं दूरीकृत्योत्प्रेक्षार्थं व्यालतुण्डत्वमेव सम्पादयन्ति सत्यमिति.

**SRI SUBODHINI:** The cowherd boys, on seeing such a spectacle, expressed surprise and wonder. That is why, in this verse, the word "aho" (oh!) has been used. "Oh friends! All of you, think deeply, and tell, as to whether this object, which we see, in front of us, is indeed, a cunning python, who has kept his mouth wide open, with a view to swallow all of us or is it something else?"

Giving an answer, to the above question, many cowherd boys, began to tell, that this object is not a cunning animal. But, due to guessing, they also told that, this huge "cave" did, indeed, resemble, the open mouth of a python! This is described in the next verse.

सत्यमर्ककरारक्तमुत्तराहनुवद् घनम्।

अधराहनुवद्रोधस्तत्प्रतिच्छाययारुणम् ॥२०॥

**VERSE 20 Meaning:** "In reality, the upper lip resembles the clouds, made slightly coloured with the redness, due to the rays of the sun; the lower lip also exhibits the same colour, as a shadow of the upper portion".

श्रीसुबोधिनी : अर्ककरैरारक्तमुत्तराहनुवद् घनं पश्यत, अधराहनुवद् रोधश्च. तस्यैवारक्तमेघस्य प्रतिच्छाययारुणवर्णम् ॥२०॥

**SRI SUBODHINI:** "Please see the "clouds" like upper lip, slightly reddened with the rays of the sun and see the lower portion, looking like the bed of river, reddened with the shadow of the upper portion".

प्रतिस्पर्धेते सूक्किभ्यां सव्यासव्ये नगोदरे।

तुङ्गशृङ्गालयोप्येतास्तदंष्ट्राभिश्च पश्यत ॥२१॥

**VERSE 21 Meaning:** "Are not the two caves, of the mountains on the left and right sides, competing with the two sides of the jaws? Are not the huge peaks competing with the long and sharp teeth?"

श्रीसुबोधिनी : सूक्किणीभ्यां कृत्वा सव्यासव्ये पर्वतकन्दरे प्रतिस्पर्धेते. वस्तुतः कन्दरैव सूक्किणीव दृश्यते. तुङ्गानां शृङ्गाणामालयः पङ्क्तयोपि तदंष्ट्राभिः प्रतिस्पर्धन्ते. नात्र सन्देहः, पश्यत ॥२१॥

**SRI SUBODHINI:** The parts of the jaws, looked as though, they were in competition with the two mountains on each side. In reality, these are indeed caves of the mountains, resembling the middle portion of the jaw. The high and mighty peaks of these mountains also resemble the long and sharp teeth of a python (i.e. looks like they are in competition!). "There is no doubt in this at all. Please see."

आस्तृतायाममार्गोयं रसनां प्रति गर्जति।

येषामन्तर्गतं ध्वान्तमेतदप्यन्तराननम् ॥२२॥

**VERSE 22 Meaning:** "This huge road, of more than a mile, resembles the tongue and the darkness, which we see inside, also resembles the middle portion of a python."

श्रीसुबोधिनी : आस्तृत आसमन्तादायाममार्गो योजनपरिमितो रसनां प्रति गर्जति रसनावद् भासते. गर्जनादिकं तुल्यत्वाय. येषां शृङ्गाणां दंष्ट्राणामन्तर्गतमपि ध्वनान्तमन्तराननं प्रति गर्जति ॥२२॥

**SRI SUBODHINI:** This huge road which is broad, on all the four sides, and of a length of a mile or more, looks like the tongue of a python. The "roaring" also resembles that of the python. The peaks of the mountains which we see in this, are indeed it's teeth! The darkness inside, is indeed, resembling the darkness of the middle portion of the mouth."

दावोष्णखरवातोयं श्वासवद् भाति पश्यत।

तद्गन्धसत्त्वदुर्गन्धोप्यन्तरामिषगन्धवत् ॥२३॥

**VERSE 23 Meaning:** "The unbearable wind, of the nature of winds blown by the forest fire, resembles the "inhalation/exhalation" of air! Please see also, the bad odour emanating from the burnt animals through the forest fire, resembling the bad odour emanating from the undigested and partially cooked meat, situated inside the stomach of this python."

**श्रीसुबोधिनी :** दाववद् दावानलवदुष्णः खरश्च वातोयं, दावानलेन वोष्णः. श्वासवद् भाति पश्यत विचारयत. तत्र दावानले दग्धानां सत्त्वानां दुर्गन्धोन्तरोदरे यदामिषमपक्रमांसं यत् तेन भक्षितं तस्य गन्धवद् भाति ॥२३॥

तर्ह्येवं सति किं कर्तव्यमित्याशङ्क्य गन्तव्यमेवेति निर्धार्य बाधकं दूरीकुर्वन्त्यस्मानिति.

**SRI SUBODHINI:** The wind, which they experienced, was hot and powerful like the forest fire. Otherwise, we may say, that, the wind had become hot and powerful due to the forest fire. This looks like a "breeze" but on thinking about and examining this wind, closely, there was a bad odour in this wind, of the same type, which emanates, when, animals get burnt, in a forest fire and this odour, is also of the same type of putrefying smell of eaten flesh, lying in the stomach.

If this animal had, really, come only to swallow them - then doubting about the motive of this animal, they decided finally to go inside this "cave", whatever may happen! They now discussed the difficulties that may arise, on their going inside and also the solutions for the problems thereof. This is described in the next verse.

अस्मान् किमत्र ग्रसिता निविष्टानयं तथा चेद् बकवद् विनङ्क्ष्यति।  
क्षणादनेनेति बकार्युशन्मुखं वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥२४॥

**VERSE 24 Meaning:** "Will this animal swallow us, if we enter into this? *If it swallows us, our Shri Lord Shri Krishna, like He destroyed Bakasura, will destroy this animal also. Telling like this, having the Darsan of our Lord's beautiful face, all the cowherd boys clapping their hands, smilingly, began to enter into the mouth of this animal.*"

श्रीसुबोधिनी : अत्र प्रविष्टानस्मान् किमयं ग्रसिष्यति? तथा चेद् बकवदेव क्षणादेव नाशं यास्यत्यनेनैव कृष्णेनैवैषोऽघ इति निश्चित्य बकारेर्भगवत् उशत् कमनीयं मुखं वीक्ष्योर्ध्वं हसन्तः करताडनैः सहिताः प्रवेष्टुं ययुः ॥२४॥

**SRI SUBODHINI:** "Will this animal swallow us on entering it's mouth? If he were to swallow us, like Bakasura, this sinner also, will be despatched to his death, very quickly, through the hands of our Lord Shri Krishna". Having such a deep faith in our Lord, and with such determination, having the Darsan of our Lord's beautiful face, they began to laugh very loudly, and went inside the open mouth of this python, while clapping their hands.

इत्थं मिथो तथ्यमतज्जभाषितं श्रुत्वा विचिन्त्येत्यमृषा मृषायते।  
रक्षो विदित्वाखिलभूतहृत्स्थितः स्वानां निषेद्धं भगवान् मनो दधे ॥२५॥

demoniac origin, he was waiting for our Lord to come,

तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न जीर्णाः शिशवः सवत्साः।  
प्रतीक्षमाणेन बकारिवेशनं हतस्वकान्तस्मरणेन रक्षसा ॥२६॥

**VERSE 25 and 26 Meaning:** "Our Lord, who is the indweller in the heart of every being (ANTARYAMI), had understood that this animal was a demon. The cowherd boys, being ignorant, had not understood the real nature of this demon in the form of a python. Hence, "whatever they now told is not the truth". By thinking like this, our Lord, with a view to stop them, began to think about it in His mind. But, before He could act to stop them, all the cowherd boys along with the calves, had already gone deep into the stomach of this Demon Aghasura. But this demon did not swallow them, as he was waiting for Lord Krishna to come inside his mouth. After our Lord's coming, He desired to swallow all of them, along with our Lord."

**श्रीसुबोधिनी :** भगवान् पुनर्मा प्रविशन्तु सर्पोयं भक्षणार्थं स्थित इति यावद् वदति तदर्थं च यावद् मनसि विचारयति तावदेव प्रविष्टा इति श्लोकद्वयसम्बन्धः. इत्थं पूर्वोक्तप्रकारेण मिथो बालकैस्तथ्यमेवातथ्यवद् भाषितम्. तेषां वाक्यं श्रुत्वा विचिन्त्य सत्यमयमजगर एवेति निश्चित्यामृषैव राक्षसो मृषायतेऽजगरवत् तिष्ठति, श्रीरिव वा बुद्धिमुत्पादयति, अतोयं राक्षस एवेति विदित्वा स्वानां निषेधार्थं स्वान् निषेद्धुं सर्वज्ञो भगवान् मनो दधे विचारितवांस्तावदेव बालका असुरोदरान्तरं प्रविष्टाः सवत्सा गतप्राणा अपि तुददराग्निना न जीर्णाः. जरणे तेषामुपमर्दोऽपेक्ष्यते, स तु न जात इत्याह. बकारिप्रवेशं प्रतीक्षमाणेन हतयोर्बकीबकयोरन्तस्मरणं मृत्युस्मरणं यस्य तेन रक्षसा दृढवैरानुबन्धेन जातिदुष्टेनापि भगवत्प्रतीक्षया न जीर्णाः ॥२५-२६॥

भगवतो विचारमाह तान् वीक्ष्येति.

**SRI SUBODHINI:** "These boys should never be

allowed to go inside the mouth of this python, as it is remaining there only to swallow all of them". Having thought like this, our Lord, wanted to tell them not to go into this mouth - but, alas! The boys, along with the calves had already entered, into the mouth of this python. In this way, as both these verses are related to each other, both the verses, have been given together and dealt with, accordingly.

In this manner, the cowherd boys told each other "the Truth only" - but as though it was not the truth! On hearing the words of the cowherd boys, our Lord understood, after thinking, that this animal indeed, was a python! After determining like this, our Lord began to tell Himself that, this python, although in reality is a demon, has now camouflaged himself with this form of a python and has also created an illusion, in the minds of the cowherd boys, that this indeed was a beautiful place or object in Brindavanam. Hence, this is a real demon only. Thus, having understood the real demoniac nature of this animal, our Omniscient Lord decided to prevent, them, from going inside the mouth of this animal. But, before He could act, these cowherd boys, along with the calves, had already entered and gone into the stomach of this python. On going inside, they became lifeless. But the "stomach-fire" did not cook and digest them. If they were fully cooked, inside the stomach, then, they would have been transformed into different types of forms. But this did not happen! Why they were not burnt at all? Giving the reason for this, it is explained, that this python was remembering the deaths of his sister and brother, at the hands of our Lord and with a view to take revenge on our Lord, and because of being cruel in nature, due to his demoniac origin, he was waiting for our Lord to come,



keeping his mouth wide open. Hence, he did not cook, the calves and the cowherd boys, with the fire in the stomach.

The following verse describes the thoughts of our Lord.

तान् वीक्ष्य कृष्णः सकलाभयप्रदो ह्यनन्यनाथान् स्वकारादवच्युतान्।  
दीनांश्च मृत्योर्जठराग्निघासान् घृणार्दितो दिष्टकृतेन विस्मितः ॥२७॥

**VERSE 27 Meaning:** "Our Lord, who is the dispeller of fear of everyone and who is their (cowherd boys') only Lord and protector, on seeing the plight of His dependents, on the throes of being burnt by the stomach fire, having got released from His own hands (i.e. control) out of His compassion, He began to think about (the future action), having got surprise at the turn of events due to their Karma (fate)".

**श्रीसुबोधिनी :** कृष्णः सर्वेषामभयदाता तेषां गोकुलवासिनां च. सर्व एवानन्यनाथाः, न विद्यतेऽन्यो नाथो येषां, इदानीं च स्वकारादवच्युता अकस्मात् तन्मुखे पतिताः. नाप्युपेक्षणीयाः दीनाः. मृत्योरघस्यैव जठराग्नेर्घासाः कवलरूपाः. दिष्टकृतेन तथाभूतांस्तान् दृष्ट्वा भगवान् विस्मितो जातः ॥२७॥

विचारयति कृत्यं किमत्रेति.

**SRI SUBODHINI:** *Our Shri Krishna gave protection from dangers to all the persons of Vraja. "These boys do not have any other Protector, other than Me. Now, they have left my control, having got out of My hands". These boys could have come back on their own, outside the python, after having gone inside. But why did the Lord become anxious then, for their safety? It is said, answering this, "that these boys are worthy of compassion and should not be given up by Me. These boys will now become the food for the stomach fire of Aghasura, who is*

now in the form of "death for these boys". I am the only Protector for these boys and hence, I have to take them all out of the mouth of this demon. Due to their own fate, these boys and calves, have got into this predicament." Seeing this, our Lord also got a bit surprised at the turn of the events!

Now our Lord, on seeing this, began to think as to what He should do in this situation and this is explained in the next verse.

**कृत्यं किमत्रास्य खलस्य जीवितं न वा अमीषां च सतां विनाशनम्।  
द्वयंकथं स्यादिति संविचिन्त्य तद् ज्ञात्वा विशत्तुण्डमशेषसदृशः ॥२८॥**

**VERSE 28 Meaning:** "What should I do now here? I should ensure that this cruel Aghasura get destroyed but I should also ensure that these good natured cowherd boys and calves should also survive. How can I do both of these things, at the same time? Having thought like this, and having determined the plan of action 'firmly' in His mind, *our Lord, who is the "seer of everything and everyone"* (SARVADHRUSHTHA-SRI HARI), now entered into his mouth".

**श्रीसुबोधिनी :** यद्ययं मार्यते, बालका अपि गमिष्यन्ति. अन्यान् कृत्वा गृहनयने कृतेष्येते नष्टा एव. अतो बालका रक्षणीया अयं च मारणीयः . एतदुभयं मत्प्रवेशेनैव भवतीति तुण्डमविशत्, यतोयमशेषदृग् हरिश्च सर्वदुःखहर्ता. अस्य खलस्य जीवितं यथा न स्यादमीषां वा सतां विनाशनं यथा न स्यादेतद् द्वयं कथं स्यादिति फलद्वयमेकं साधनं च सञ्चिन्त्य तादृशमुपायं ज्ञात्वा प्रविष्टः ॥२८॥

**SRI SUBODHINI:** "If I were to kill this demon, then the cowherd boys and the calves, also, will die. If these boys were to die and I create, a different identical set of boys etc. even then, those earlier boys would have indeed

died. So I have to make a plan, through which, these cowherd boys should get saved and the demon also is destroyed. Both of these goals, I will be able to attain only when I myself, will enter into his mouth."

Having determined like this, Shri Krishna entered into it's mouth. Why? Our Lord is the 'seer of everything' and "redeemer of everyone's sorrow". Through this entry into his mouth, our Lord desired to attain, both the ends. Hence He entered into the mouth of this demon.

तदा घनच्छदा देवा भयाद्वाहेति चुक्रुशुः।

जहृष्ये च कंसाद्याः कौणपास्त्वघबान्धवाः ॥२९॥

**VERSE 29 Meaning:** "At this time, the celestial deities (DEVA) standing in the sky, on the clouds, began to shout "HA HA HA" - (in utter disbelief and fear for our Lord) but all the relatives and friends of Aghasura viz. Kamsa and others became very happy."

**श्रीसुबोधिनी :** तदा देवाः कंसादयश्चाकाशमार्गेण द्रष्टुमागताः . तत्र देवा घनच्छदा मेघान्तरिताः पश्यन्ति ते हाहेति चुक्रुशुः. कंसाद्या जहृष्यर्ष प्राप्तवन्तः कंसाद्याःसर्व एव ये केचनाघस्य बान्धवाः कौणपा राक्षसाः ॥२९॥

**SRI SUBODHINI:** When our Lord, entered into the mouth of Aghasura, then, the celestial deities, who had come to witness this event, were standing in the midst of the clouds. On seeing the challenging entry of our Lord, into the mouth of Aghasura, they began to shout "HA HA HA" in fear and anxiety for our Lord (through this, they expressed their sorrow also). But, all the demons connected with Kamsa and Aghasura, who had also come to witness this and were stationed in the sky, now became happy, at seeing the Lord entering into the mouth of Aghasura (thinking that Aghasura will now destroy our Lord, along with all the others)

तच्छ्रुत्वा भगवान् कृष्णस्त्वव्ययः सार्भवत्सकम्।  
चूर्णीचिकीर्षोरात्मानं तरसा ववृधे गले ॥३०॥

**VERSE 30 Meaning:** "On hearing the shouting, with anxiety of the celestial deities (HĀHĀKĀRA), our Lord, who is unchanging and unperturbed, with a view to save the cowherd boys and the calves, and to destroy this demon, began to increase His size very fast, inside his throat."

श्रीसुबोधिनी : उभयेषां हर्षविषादौ श्रुत्वा भगवान् कृष्णोऽव्ययः  
स्वतो भयरहितः सार्भवत्सकं बालकवत्ससहितमात्मानं चूर्णीचिकीर्षोरस्य  
गले ववृधे स्थूलो जातः ॥३०॥

**SRI SUBODHINI:** On hearing the sounds, made by both (viz. the celestial deities, giving anxious calls and Kamsa and other demons, shouting joyfully), *our Lord, being of the permanent and everlasting Divine nature*, was without any fear at all. Why? This Aghasura was not capable of harming our Lord in any way whatsoever. But, if he wished, he could harm, both the boys and the calves. Hence, it was necessary to save the cowherd boys along with the calves. At the same time, it was necessary to destroy Aghasura also. Hence, our Lord, stationed Himself on his throat, and began to increase His size. He now became very huge and heavy!

ततोतिकायस्य निरुद्धमार्गिणो ह्युद्गीर्णदृष्टेभ्रमतस्त्वितस्ततः।  
पूर्वोन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्पाद्य विनिर्गतो बहिः ॥३१॥

**VERSE 31 Meaning:** "The throat of this demon Aghasura, got blocked due to the increasing stature of our Lord. His eyes came out and his body due to severe death-pain, began to heave hither and thither; due to the blocking of vital air (Prāna); the air which was already in

him, now got filled up and escaped by breaking open the hole of Brahma in his head."

**श्रीसुबोधिनी :** ततोतिकायस्य स्थूलस्य सर्पस्य निरुद्धमुखमार्गवत उद्गीर्णो निर्गते दृष्टी चक्षुषी यस्य. इतस्ततश्च भ्रमतो देहं विक्षिपतोऽन्तरङ्गे शरीरमध्ये पूर्णः पवनो निरुद्धः सन् मूर्धानं विनिष्पाद्य बहिर्निर्गतो मुख्यप्राणो ब्रह्मरन्ध्रेण विनिर्गतः ॥३१॥

**SRI SUBODHINI:** Due to our Lord's huge and heavy form, demon Aghasura's throat got choked and his eyes came out. He heaved on both of his sides due to great pain. In the middle of his body, the flow of air got stopped and as this air could not free itself (i.e. could not get out), the vital air (Prāna) got out, shattering his head, through the hole of Brahma (BRAMARANDHRA).

तेनैव सर्वेषु बहिर्गतेषु प्राणेषु -

वत्सान् सुहृदः परेतान्।

दृष्ट्या स्वयोत्थाप्य तदन्वितः पुनर्वक्त्राद्-

मुकुन्दो भगवान् विनिर्ययौ ॥३२॥

**VERSE 32 Meaning:** "On the exit of the vital air (Prāna) through the hole of Brahma, and on all his senses being shattered and coming out of his body, our Lord Mukunda, resuscitated all the dead cowherd boys and the calves, with His holy and nectarian "vision" and then, came out of the mouth of this python, along with them."

**श्रीसुबोधिनी :** तैनेव च मार्गेण सर्व एव प्राणा इन्द्रियाण्यात्मा च बहिर्निर्गतास्तदा परेतान् वत्सान् सुहृदो बालकान् स्वयामृतदृष्ट्योत्थाप्य सजीवान् कृत्वा तैः सह मुकुन्दो भगवान् वक्त्राद् विनिर्ययौ मुखमार्गेणैव निर्गतः . प्राणगमनानन्तरं सूक्ष्मो भूत्वा तथा कृतवान् ॥३२॥

भगवति बहिर्निर्गतेऽघस्य सायुज्यमाह -

**SRI SUBODHINI:** When Aghasura's Prāna, senses and the self got out, through the hole of Brahma, on his head, our Lord, revived the dead calves and His cowherd friends, with His nectarine eyes. He now came out of the mouth of this python, along with them. On the death of this demon, our Lord had taken His former small size and while coming out.

On our Lord coming out of his mouth, in the following verse, Aghasura's attaining "liberation through merger" (SĀYUJYAMOKSHA) is explained.

पीनाहिभोगोत्थितमद्भुतं महज्योतिः-

स्वधाम्नोज्ज्वलयद् दिशो दश।

प्रतीक्ष्य खेवस्थितमीशनिर्गमं विवेश-

तस्मिन् मिषतां दिवौकसाम् ॥३३॥

**VERSE 33 Meaning:** "The bright light which came out of this python, made all the four sides, very bright, with it's brilliance. It stayed in the sky and waited for our Lord, to come out. When our Lord came out, that Brilliant light (of Aghasura), entered, into our Lord Krishna, while the celestial deities were watching this event."

**श्रीसुबोधिनी :** पीनो योयमहिः सर्पस्तस्य भोगात् शरीरादुत्थितमद्भुतं महस्तेजोरूपं ज्योतिः प्रकाशमानं स्वधाम्ना स्वतेजसा दश दिश उज्ज्वलयद् बहिः स्थितं सद् भगवन्निर्गमनं प्रतीक्ष्य निर्गते तस्मिन् विवेश, पश्यतां दिवौकसां सताम्, तेजोरूपं लिङ्गशरीरं प्रविष्टमिति मायावादिनः ॥३३॥

ततो देवानां सुखं जातमित्याह ततोतिहृष्टा इति.

**SRI SUBODHINI:** From the gross body of Aghasura, a very bright light emerged, and it was a light of great and wonderful brilliance! It lit, literally, all the ten sides, with



it's extraordinary brilliance. It went and stationed itself on the sky, and waited for our Lord to come out of the mouth of the dead python. On our Lord's coming out, even while the celestial deities were watching with great wonder, the light entered into our Lord Krishna. The proponents of Māyavada (those who consider this world as an "illusion" (MĀYA) say that this brilliant Divine body (LINGA SARIRA) entered into our Lord Due to this, the celestial deities became happy, and this is explained, in the next verse.

ततोतिहृष्टाः स्वकृतोक्तार्हणं पुष्पैः सुरा अप्सरसश्च नर्तनैः।  
गीतैः सुगा वाद्यघनाश्च वाद्यकैः स्तवैस्तु विप्रा जयनिःस्वनैर्गणाः ॥३४॥

**VERSE 34 Meaning:** "After this, the very joyful and pleased celestial deities, showered flowers on our Lord, who fulfilled their desires by doing their work. The celestial damsels (APSARA) pleased our Lord, through dancing, the singers with their songs, the players of musical instruments, by playing their respective instruments, the Brahmins, through their singing of our Lord's "praise" (STUTI) and the Vaishnavas, did their worship through hailing our Lord's glory by chanting "JAYA, JAYA" (victory to our Lord)."

**श्रीसुबोधिनी :** स्वार्थं देवार्थमेव करोतीति स्वकृतं तस्य भगवतोऽर्हणं पूजामकृतं कृतवन्तः पुष्पैः, अप्सर (स!)श्च नर्तनैः; पूजामकृतेति सर्वत्र सम्बन्धः . सुष्ठु गायन्तीति सुगास्ते गीतैर्वाद्यं घनो येषां ते वाद्यघना; विप्रास्तु स्तवैर्वैष्णवगणा जयनिःस्वनैर्हणमकृत ॥३४॥

तदा ब्रह्मणोप्याश्चर्यं जातमित्याह तदद्भुतेति.

**SRI SUBODHINI:** "Our Lord, has destroyed this demon Aghasura, for our sake." In this way, the celestial deities became extremely happy and pleased, and began to

worship our Lord. the celestial deities worshiped through the flowers, the heavenly Damsels, through their dancing; good singers, through their singing, those who could play different type of musical instruments, played their instruments; noble Brahmins, through the rendering of Vedic stuti (praise) and the Vaishnava people, worshipped our Lord, through chanting "JAYA, JAYA" (victory to our Lord).

On seeing all this, Lord Brahma also, got astonished and surprised. This is described in the next verse.

तदद्भुतस्तोत्रसुवाद्यगीतकजया-

दिनैकोत्सवमङ्गलस्वनान्।

श्रुत्वा स्वधाम्नोन्त्यज आगतोचिराद् दृष्ट्वा-

महेशस्य जगाम विस्मयम् ॥३५॥

**VERSE 35 Meaning:** "Lord Brahma, came there (to Vraja) very quickly, on hearing and seeing the wonderful praise of our Lord, beautiful playing of musical instruments, exquisite singing, sounds of "JAYA, JAYA" (victory to our Lord), auspicious chanting and renderings indicating joyful celebrations - at His own abode (of Brahmaloaka). On hearing and witnessing our Lord's dexterity and capacity, Lord Brahma got very surprised and astonished."

**श्रीसुबोधिनी :** तेषामद्भुतस्तोत्रादिकं . श्रुत्वा स्वधाम्नोन्ति स्वगृहसमीपेऽजो ब्रह्मा तत आगतोऽचिराच्छीघ्रमेव दृष्ट्वा भगवन्तं महेशस्य भगवतः सामर्थ्यं च दृष्ट्वा विस्मयं जगाम. स्तोत्रं सुवाद्यं गीतं जयशब्दाश्च तैर्योमनेकोत्सवस्तत्सहितान् मङ्गलस्वनान्, ते शब्दा ब्रह्मलोकपर्यन्तं गताः, तत् श्रुत्वा ब्रह्मा समागतो विस्मयमाप ॥३५॥

मुक्तस्य देहो भगवद्भक्तानां क्रीडार्थं जात इत्याह राजन्निति.

**SRI SUBODHINI:** Lord Brahma heard all the songs

of praise about our Lord, at His Abode only. On hearing all this, He came to Vraja very quickly. Now, seeing the greatness and glory of our Lord (through the destruction of Aghasura). He got absolutely astonished. He wondered now, at the glory of our Lord, as all these songs of praise and other noises of playing of musical instruments were heard by him, at Brahmaloaka. In this way, our Lord's glory and opulence were seen and worshipped, by the entire universe.

The body of the liberated Aghasura, also, now came to be used for the play of our Lord's devotees. This is explained, in the next verse.

राजन्नाजगरं चर्म शुष्कं वृन्दावनेद्भुतम्।

व्रजौकसां बहुतिथं बभूवाक्रीडागह्वरम् ॥३६॥

**VERSE 36 Meaning:** "Oh king! The dead body of Aghasura, which had completely dried up, in the Brindavanam, now came to be used, by the cowherd boys, as an ideal and useful playing place, as a cave, for their game of "hide and seek" for a long time."

श्रीसुबोधिनी : वृन्दावने शुष्कं गन्धरहितं व्रजौकसां  
बहुकालमाक्रीडार्थं गह्वरं गुप्तस्थानं बभूव ॥३६॥

आश्चर्यान्तरमाहैतदिति.

**SRI SUBODHINI:** Oh king! The body of Aghasura had dried up in Brindavanam and the dried up body, was now, without any bad odour. Hence, the cowherd boys, used this as a cave, for playing the game of "hide and seek" for a long time.

The second "astonishment and surprise" is explained below.

एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम्।

मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे ॥३७॥

**VERSE 37 Meaning:** "The cowherd boys, on attaining the age of 6 only told their parents at Vraja, the various events such as, their release from death from the mouth of Aghasura, the Divine Leelas enacted by our Lord as a Kumara, (boy of 5 years' age) and the astonishment which they experienced, on witnessing the countless Divine Leelas of our Lord (enacted as a Kumara (boy)". (i.e. they told about all this to their parents only after 1 full year - all these events occurred when they were of 5 years age and were still "Kumaras" (boys). Now only, i.e. after attaining the age of 6, they told about these events.)

**श्रीसुबोधिनी :** भगवतः कौमारावस्थायां जातमेतत् कर्मात्मनोऽहेः सकाशात् मोक्षरूपं मृत्योरेव मोक्षरूपं हरेः पौगण्डावस्थायां जातस्य शरीरं शुष्कं दृष्ट्वा विस्मिताः सन्तो व्रजे समागत्योचुः "अद्यानेन महाव्याल" इति वक्ष्यति ॥३७॥

अघासुरस्य मुक्तिं युक्तया समर्थयति नैतद् विचित्रमिति द्वाभ्याम्.

**SRI SUBODHINI:** The Divine Leelas, enacted by our Lord, during His "Boyhood" stage, such as the release of cowherd boys and calves from the mouth of Aghasura i.e. saving them from death etc. were told by the cowherd boys, when they attained their age of 6 and that too, after getting astonished, on seeing the completely dried up body of Aghasura. They told their parents "Today our Krishna has killed a huge python". (Please note that the boys used the word "today" - although, one whole year had elapsed from the original event and their telling about the event, to their parents). This story will be told in the 3rd chapter, verse 48.

In the next 2 verses, the "liberation" of Aghasura is being substantiated through reference to our Lord's glory and their statement that all these events have occurred only due to our Lord's will.

नैतद् विचित्रं मनुजार्भमायिनः परावराणां परमस्य वेधसः।  
अघोपि यत्स्पर्शनधूतपातकः प्रापात्मसाम्यं त्वसतां सुदुर्लभम् ॥३८॥

**VERSE 38 Meaning:** "There is nothing to be surprised about our Lord's glory and greatness - our Lord - who is the controller of both the small and the big; who is the actual "Doer" (KARTA) of everything; and having taken a human form through His own power of Māya; our Lord is so glorious, that, through His mere touch, this great sinner Aghasura, got rid of his countless sins, attained the exalted spiritual status of being "liberated" (MOKSHA), which is very rare indeed, for such cruel persons, like him, to attain."

श्रीसुबोधिनी : मनुजार्भो मनुष्यबालः स एव मायातद्वतो भगवत  
एतद् बालमोक्षणमघासुरमोक्षो वा न विचित्रम्, वस्तुतोयं परावराणां  
परमो ब्रह्मादीनामस्मदादीनां च नियन्ता कर्ता च, अघोपि पापरूपो यत्स्पर्शनेन  
धूतपातकः प्रक्षालितपाप आत्मसाम्यं भगवत्समतामसतां दुष्टानां सुदुर्लभं  
प्रापेति यत् तत्र हेतुः ॥३८॥

**SRI SUBODHINI:** It is, due to the power of Māya, that our Lord had taken the form of a "human boy". Our Lord's Divine Leela of freeing all the cowherd boys and the calves, from death itself, through His nectarine eyes, is not surprising at all "as this Lord, is the controller of everyone from Lord Brahma to each one of us". In fact our Lord, is the real "doer"! In fact, the vilest sinner Aghasura's sins were eradicated, through a mere touch of our Lord. Not only this, this cruel demon, for whom,

getting "liberation" or MOKSHA, was verily impossible, got the same, due to the Grace of our Lord.

This Divine Leela of our Lord, should not cause 'surprise' at all! The reason is given in the next verse.

सकृदयदङ्गप्रतिमान्तराहिता मनोमयी भागवतीं ददौ गतिम्।  
स एव नित्यात्मसुखानुभूतिः व्युदस्तमायः परमोङ्ग किं पुनः ॥३९॥

**VERSE 39 Meaning:** "Where is the scope for getting surprise, when our Lord, confers the benefit of "liberation" on the devotee, who establishes the Divine form, of our Lord, in his heart, imagined through his mind in a concentrated way (DHĀRANA). Now, all the more, what is there to be surprised about, when this Lord, who is the symbol of the Bliss of the Divine Ātma, of the nature of Truth - Consciousness - Bliss, (SATCHIDANĀNDA), who is beyond all illusion (MĀYA) and "Best" of everyone - comes, of His own will and desire, into the heart of a devotee and confers the blessing of "liberation"?"

श्रीसुबोधिनी : सकृद् यस्य भगवतोऽङ्गप्रतिमा शरीरमाना मानसी मूर्तिरन्तराहिता हृदये स्थापितापि भगवतीं गतिं ददौ ददाति तत्र स एव नित्यात्मसुखानुभूतिः सच्चिदानन्दरूप आत्मा व्युदस्तमायः पूर्णज्ञानेनैव गतमायः परमकाष्ठां प्राप्तोन्तराहितः सन् मुक्तिं ददातीति किं पुनर्वक्तव्यम् ॥३९॥

**SRI SUBODHINI:** When, the mentally meditated and established Divine Form of our Lord, in one's heart, can confer "liberation" to the devotee who has achieved this even once, then, the same Lord - who is permanent, of the nature of Bliss of one's spiritual divine self, who is the symbol of Truth, Consciousness and Bliss (SATCHIDANANDA), who is the Divine self in everyone,



*of the nature of Divine wisdom (Jnāna), who is always "Pūrṇa" or "Full", (i.e. He is in\as everything), who is beyond the powers of illusion (as "illusion" or Māya, is His power only) and who is the most exalted of all the Beings - when He, Himself comes to occupy one's heart, out of His own Grace and boundless compassion, and confers "liberation"! - is there anything more to say on this?*

After telling this, the most loving and pleased Shri Sukadeva, became silent and did not speak anything. Hence, king Parikshit began to ask and the same is described, by SUTA, in the following verse.

॥ सूत उवाच ॥

इत्थं द्विजा यादवदेवदत्तः श्रुत्वा स्वरातुश्चरितं विचित्रम्।  
पप्रच्छ भूयोपि तदेव पुण्यं वैयासकिं यन्निगृहीतचेताः ॥४०॥

**VERSE 40 Meaning:** "Shri Suta said, "Oh Brahmins! Having heard this extraordinary Divine Leela of our Lord, who is the real Protector of everyone, the King Parikshit, who was immersed, with his entire mind, into the ocean of our Lord's Divine Leelas, once again, asked Shri Sukadeva, about the details of the same Divine Leela (story) of our Lord."

**श्रीसुबोधिनी :** एतावदुक्त्वा शुकः परमनिर्वृतः तूष्णीमास तदा राजा पृच्छतीत्याह सूतः - हे द्विजाः शौनकादयः, यादवदेवेन कृष्णेन दत्तो विष्णुरातः स्वरातुः स्वरक्षितुश्चरितं श्रुत्वा भूयोपि तदेव पप्रच्छ, यतो विचित्रं पुण्यं च, वैयासकिं शुकं, येन चरित्रेण निगृहीतं चेतो यस्य ॥४०॥

**SRI SUBODHINI:** "Oh Saunaka and other Brahmins! King Parikshit, who had been, earlier, protected by the scion of the Yadava race viz. our Lord Shri Krishna,

on listening, with great interest, the Divine Leela of our Lord, once again, asked Shri Sukadeva, questions about the same Divine Leela of our Lord. Why? *Our Lord's Divine Leelas are of the auspicious nature, conferring "PUNYA" or welfare and fortune. They are also "extraordinary"!* Moreover, these Divine Leelas of our Lord, had fully, attracted the king's mind, towards them". Hence this request for recanting.

In the next verse, the questions asked by the king, are described.

॥ राजो उवाच ॥

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत्।

यत् कौमारे हरिकृतं विदुः पौगण्डकेऽर्भकाः ॥४१॥

**VERSE 41 Meaning:** "The king asked! Oh "Brahman" Shri Sukadeva! The cowherd boys got the knowledge of the Divine Leela of our Lord, done when He was a Kumara (Bāla - 5 years of age) only when they had attained the age of 6. How did this knowledge occur to these boys at a different time and as these Divine Leelas had occurred earlier?"

**श्रीसुबोधिनी :** प्रश्नेमवाह त्रिभिर्ब्रह्मत्रितिसम्बोधनं ज्ञानार्थम्, यदुक्तं "कौमारे हरिकृतं पौगण्डे कीर्तितमि 'ति तत्र शङ्का— कालान्तरकृतं, तत्कालीनं कथं भवेदिति. तदेवाह यत् कौमारे हरिकृतं बालकाः पौगण्डके विदुरिति ॥४१॥

यद्यपि भविष्यति किञ्चित् कारणं तथापि तत् मे मह्यं ब्रूहि.

**SRI SUBODHINI:** In this verse, Shri Sukadeva, has been addressed as "Brahman" - which denotes that Shri Sukadeva had the highest spiritual wisdom and he is capable of giving the right answer to the question, which he wanted to ask. (The cowherd boys told about the Divine Leelas of our Lord, done during His "boyhood" (5

years) after 1 year when they were all 6 years of age). Here a doubt arises as to how the Divine Leela done in a different period, is known and told at a different period? How did this knowledge come out at a different time? (The purport is that, we are supposed to know, immediately, if we are present, at the place and time, when the event took place. In this case, the cowherd boys were present, when our Lord enacted the Divine Leela of the destruction of Aghasura - but they are seen, now, to have told, to their parents, about this Divine Leela of our Lord, after one full year!)

तद् ब्रूहि मे महायोगिन् परं कौतूहलं गुरो।  
नूनमेतद्धरेरेव माया भवति नान्यथा ॥४२॥

**VERSE 42 Meaning:** "Oh Preceptor! Oh Mahayogi! Please tell me about this. I am really astonished with this! In my mind, I feel certain that all these Divine Leelas are done by our Lord Sri Hari only, through His Power of illusion (Māya) as these events cannot occur, in the way, they have been described, without the Māyik Power of our Lord Sri Hari."

श्रीसुबोधिनी : अज्ञानं तु तव नास्तीत्याह हे महायोगिन्निति. किञ्चैतत् परं कौतूहलम्. एतावद् ज्ञायते- नूनमेतद्धरेरेव माया भवति, अन्यथा तेषां भ्रमो न स्यात्. अतो भगवच्चरित्रमिति वक्तव्यम् ॥४२॥

कथनार्थं स्वश्लाघां करोति वयं धन्यतमा इति.

**SRI SUBODHINI:** "Whatever is the reason for all this, oh Sukadeva! Please let me know. You are a great Yogi (sage) and you are, indeed, aware of everything. Nothing is hidden from you and this is an extraordinary event. I am able to understand only this much - that this event has happened due to Lord Sri Hari's power of Māya or illusion. If this was not so (i.e. if this event had not happened with the Māyik Power of our Lord), the cow-

herd boys, would not have got this type of delusion (BRAMA)". Hence, we have to tell and understand, that all these are, indeed the Divine Leelas of our Lord only.

That Shri Sukadeva may give the reply, hence, the king speaks about his own "status" as a scion of the warrior class.

वयं धन्यतमा लोके गुरोपि क्षत्रबन्धवः।

यत् पिबामो मुहुस्त्वत्तः पुण्यं कृष्णकथामृतम् ॥४३॥

**VERSE 43 Meaning:** "Oh most respected Preceptor! We belong to the warrior class. Even then, we consider ourselves as very lucky and fortunate, indeed, to have had the opportunity to drink the nectarine Divine stories of our Lord Shri Krishna".

श्रीसुबोधिनी : क्षत्रियाधमा अपि वयं धन्यतमा यतो भवान् गुरुः.  
किञ्च त्वत्तः कृष्णकथामृतं यतो मुहुः पिबामः ॥४३॥

एवं पृष्टो जातसमाधिरपि शुकः पुनराहेत्याह सूतः .

**SRI SUBODHINI:** Although, we may be the most lowest of the warrior class, we are very fortunate and lucky, indeed. Why? "You are our spiritual Guru (Preceptor) and we are drinking, again and again, the nectarine drink in the form of our Lord Shri Krishna's Divine Leelas."

Although, Shri Sukadeva had gone into "spiritual trance" of Samādhi, earlier and had completely become peaceful, he now started to speak, on being questioned by the king. The same is spoken, by Suta, in the next verse.

॥ सूत उवाच ॥

इत्थं स्म पृष्टः स तु बादरायणिः संस्मारितानन्तहृताखिलेन्द्रियः।  
कृच्छ्रात् पुनर्लब्धबहिर्दृशिः शनैः प्रत्याह तं भागवतोत्तमोत्तमम् ॥४४॥

**VERSE 44 Meaning:** "Shri Suta said, "Oh Saunaka

and other sages! Shri Sukadeva, on being made to remember our Lord, withdrew and merged all His senses in our Lord. Then, through some way and with great difficulty, Shri Sukadeva brought back his senses outside. He then, began to reply, very slowly, to the Highest of the High and the most glorious Vaishnava devotee, the King Parikshit".

श्रीसुबोधिनी : इत्थं पृष्टो बादरायणिः सम्यक् स्मारितो योयमनन्तस्तेन हतान्यखिलेन्द्रियाणि यस्य. तादृशोपि कृच्छ्रात् पुनर्लब्धबहिर्दृष्टिः शनैः प्रत्याह, समाधेर्विरतस्योच्चैर्भाषणं न सम्भवतीति. भागवतोत्तमानां मध्य उत्तमं प्रतीतिकथने हेतुः ॥४४॥

॥ इति श्रीमद्भागवतवत्सुबोधिनीयां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे

प्रक्षिप्ताध्यायत्रये प्रथमाध्यायविवरणम्॥

॥ इति प्रक्षिप्तेषु प्रथमोऽध्यायः ॥

**SRI SUBODHINI:** *The "senses" of Shri Sukadeva, got merged, in our Lord, who is limitless and immeasurable, on being made to remember our Lord, most perfectly, by the king. In other words, Shri Sukadeva had, once again, attained the "spiritual trance" of Samādhi. But, with great difficulty, He brought his senses out of this spiritual trance and began to speak his answer, very slowly. On Coming out of "Samādhi", a person cannot speak loudly. Shri Sukadeva wanted to reply to the questions of the king, even after giving up the Bliss and joy of the Samādhi, as he considered the king, as the most glorious of all the Highest Vaishnavas.*

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the twelfth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ स्कन्धादितः त्रयोदशः ॥

## CHAPTER 13, CANTO 10, SRI BHĀGAVATAM.

द्वितीये वत्सहरणं बालैर्ब्रह्मभ्रमस्ततः।

स्तोत्रस्योपक्रमश्चैव भोजनादि निरूप्यते ॥ ( १ ) ॥

अभिनन्दति द्वाभ्यां साधु पृष्ठमिति.

**KĀRIKA 1 Meaning:** In this 2nd chapter, for us 13<sup>th</sup> chapter the Divine Leelas of our Lord, from the forest lunch (BHĪJAN) up to the taking away, through stealing, of the cowherd boys and the calves by Lord Brahma, and also the "delusion" in the mind of Lord Brahma and the "praise" done by Lord Brahma (the beginning thereof) are all described."

In the first two verses, the questions are described.

॥ श्रीशुक उवाच ॥

साधु पृष्ठं महाभाग त्वया भागवतोत्तम ।

यन्नूतनयसीशस्य शृण्वन्नपि कथां मुहुः ॥१॥

**VERSE 1 Meaning:** Shri Suka said, "Oh the Best of Devotees! Oh the Most fortunate one! You have asked the most praiseworthy question. Why? Even, after hearing our Lord's countless Divine Leelas, again and again, you are



always eager to listen to them, again, treating them as ever new"!

**श्रीसुबोधिनी :** भगवच्चरित्र एव स्थिरा बुद्धिरिति महाभागत्वं, भागवतोत्तमेति सहजोत्तमता, सर्वदैवेशकथां शृण्वन्नपि यन् नूतनमिव करोषीति ॥१॥

**SRI SUBODHINI:** "Oh Most fortunate one! You are, indeed, the most fortunate, as your intellect and mind, are always stabilized, in the Holy and Divine Leelas of our Lord. You are the best, among, the Devotees of Vishnu" - through this, it is explained, that "this supreme devotional attitude (Bhava) in you, is very natural, as you always regard all the told and the reiterated Divine Leelas of our Lord, as new". (i.e. even after hearing them again and again).

**सतामयं सारभृतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि।**

**प्रतिक्षणं नव्यवदच्युतस्य यत् स्त्रिया विटानामिव साधुवार्ता ॥२॥**

**VERSE 2 Meaning:** "The Mahātmās, who have realized the main purpose and goal of life, regard, by their very nature, that our words, ears and mind, have been provided for the sake of our Lord only. Like a person, attached to women, likes to hear the stories about women, again and again, and considers them as "new" every time he hears them - and hence would like to hear about them often - in the same way, virtuous Mahātmās and devotees, by their very nature, like to hear, at all times, the Divine Leelas and stories about our Lord, treating and regarding them, as new, at all times." (i.e. every second).

**श्रीसुबोधिनी :** किञ्चोचितमेव तव यतः सतां सारभृतां भक्तिमतां निसर्गः स्वभावोऽयम्, तमेव स्वभावमाहार्थवाणीश्रुतिचेतसामपि यस्मादयं स्वभावः . अर्थो धनं वाणी वाक् श्रुतिः श्रोत्रं चेतोन्तःकरणं - एतान्यपि

स्वभावत एव भगवत्प्रवणानि. तदाह प्रतिक्षणं नव्यवत् नूतनवदच्युतस्य  
वार्तेति यद्, रस आविष्टे स्वभाव एव तथा भवतीति. दृष्टान्तमाह यथा  
स्त्रिया वार्ता विटानां श्रुता कीर्तिता भाविता वा सुखदा. परम् असाधुवार्ता  
सा भवति, इयं तु साधुवार्तेति विशेषः ॥२॥

महदद्भुतमस्ति, सावधानतया श्रोतव्यमित्याह शृणुष्वेति.

**SRI SUBODHINI:** "It is but appropriate, that, you have asked this type of question". The devotees, full of devotion to our Lord, are of this nature only. *Hence, their wealth, words, ears and their minds are always fully merged, in our Lord. Because of this "merger" with our Lord, for them, our Lord's Divine Leelas, appear as "new" at all times - even after listening to them, again and again!* When, once, this Rasa or Relish of our Lord's Divine Leelas enter into the mind of His Devotee, then the attitude or Bhāva of the "Devotee" also becomes "of the form of Rasa or Relish" (RASAROOPA). This type of Bhāva or attitude is now fully expatiated, through an example. Just like a person, attached to women, is always eager to listen, with relish, stories told and heard about women - and this repeated hearing gives them great joy and pleasure - But, whereas the stories about women are considered as of "lowest category", our Lord's Divine Leelas and stories are considered as the "highest category" and "valuable and praiseworthy".

The Divine Leelas of our Lord, are always "hearable" as they are supremely wonderful. In the following verses, the same is explained.

शृणुष्वावहितो राजन्नपि गुह्यं वदामि ते।

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥३॥

**VERSE 3 Meaning:** "Oh king! Please listen with

great attention! What I am going to tell is a sacred secret! I am telling this only to you, as I consider you as an ideal and beloved disciple."

**श्रीसुबोधिनी** : अवहितः सावधानः . गुह्यमप्येतत् तुभ्यं वदामि यतः स्निग्धस्य प्रेमवतः शिष्यस्य गुरवो गुह्यमपि वदन्ति ॥३॥

वत्सापाहरणार्थमघमुखाद् मोचितानां बालकानामुत्तरवृत्तान्तमाह तथेत्येकादशाभिः .

**SRI SUBODHINI:** This Divine Leela and story of our Lord is most wonderful and hence, one should listen to these, with great attention. "Moreover these are sacred Divine Leelas. Even then, I am going to tell these stories to you, as I consider you as my Beloved disciple and the noble preceptors, reveal and tell, about the secrets about our Lord's Divinity to their ideal, devoted and loving disciples.

In the following 11 verses, with a view to explain, the inner meaning of this Divine Leela of "stealing of the calves", at the first instance, the story about the cowherd boys, who were saved from Aghasura, is being told.

तथाघवदनान् मृत्यो रक्षित्वा वत्सपालकान्।  
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥४॥

**VERSE 4 Meaning:** "Our Lord, in this manner, after saving the cowherd boys and the calves from the "certain death" of Aghasura, brought, all of them, to the banks of the river and told them the following words."

**श्रीसुबोधिनी** : अघस्य वदनाद् मृत्योरेव रक्षित्वा वत्सपालकान् सरित्पुलिनं यमुनातीरमानीय भगवानिदं वक्ष्यमाणमब्रवीत् ॥४॥

**SRI SUBODHINI:** After protecting the cowherd boys and others from Aghasura, our Lord brought them to the

banks of the Yamuna river, our Lord told them, now what He desired to tell them.

॥ श्रीभगवानुवाच ॥

अहोतिरम्यं पुलिनं वयस्याः स्वकेलिसम्पन्मृदुलाच्छवालुकम्।  
स्फुटत्सरोगन्धहतालिपत्रिकध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥५॥

**VERSE 5 Meaning:** "Our Lord told, "Oh My dear friends! These banks of the river Yamuna, are a "veritable wealth" for our playing games and are also very beautiful. The sand here is soft and neat. The lotus flowers are in full bloom and their fragrance has attracted the bees and the birds from everywhere and their sounds match the sounds emanating from the river (as though it is reverberating) and the trees have lined up on both the sides of the river, adding beauty and brilliance to the whole area."

श्रीसुबोधिनी : अहोऽतिरम्यमिदं पुलिनमतोऽत्रास्माभिर्भोक्तव्यमिति। वयस्या इति स्नेहेन सम्बोधनम्। स्वस्य केलिः क्रीडा तत्र या सम्पत् मृदुलाच्छवालुकारूपता सा वर्तते यत्र, तस्मादत्र क्रीडापि कर्तुं शक्यते भोक्तुं च। अन्येष्वस्मिन् पुलिने गुणाः सन्तीत्याह। स्फुटन्ति यानि सरोरुहाण्यत्यन्तं निबिडतया स्थितानि सरःशब्देनैवोच्यन्ते। अतः स्फुटद् यत् सरस्तस्य गन्धेन हता वशीकृता अलयो भ्रमराः पत्रिणः पक्षिणश्च तेषां ध्वनिस्तस्य यत् प्रतिध्वानं प्रतिशब्दस्तेन लसन्तो ये द्रुमास्तैराकुलं व्याप्तं, तत्रत्यानि पुष्पाणि फलानि च पुलिने पतन्तीति ॥५॥

**SRI SUBODHINI:** "Oh! this bank of the river Yamuna is very beautiful indeed! Hence, we should eat our food here. "Our Lord, comparing Himself to the cowherd boys of the "same age" (VAYASYA), has expressed His great love and Prema, for them." For the purpose of playing our games, this sand bed, which is soft and neat, is available. Here we can, not only play, but also eat our food here. There are several other good virtues and

attributes for these banks of the river". The word "SARA" (continuous whole) is used here, to denote that, there were beautiful clusters of lotus flowers, in the river and the fragrance, which emanated from these lotus flowers, attracted the bees to themselves. The noise made by the birds reverberated on the trees, situated on the two banks, of the Yamuna river. From these trees, fruits and flowers were seen to be falling on the banks of the river. Thus, the whole scene was so very beautiful and brilliant!

Our Lord decided to have His food there and the reason for the same is explained below.

अत्र भोक्तव्यमस्माभिर्दिवारूढं क्षुधार्दिताः।

वत्साः समीपेऽपः पीत्वा चरन्तु शनैस्तृणम् ॥६॥

**VERSE 6 Meaning:** "We have to eat our Lunch here, as it is already late (past noon). Hunger also is difficult to bear. The calves can drink water here and also graze for their grass in the nearby places."

श्रीसुबोधिनी : अत्रैव भोजने हेतुर्दिवारूढमिति- महद् दिनं जातं क्षुधा च सर्वे पीडिताः . अत एव वत्साः समीपेऽपः पीत्वा शनैस्तृणं चरन्तु ॥६॥

एवं भगवतोक्ता बालास्तथैव कृतवन्त इत्याह तथेति.

**SRI SUBODHINI:** As the day has advanced much, it was already late and everyone was hungry. So they decided that the calves will drink the waters of Yamuna river and also graze for their grass, nearby.

On hearing our Lord, speaking like this, all the boys did everything, according to our Lord's advice.

तथेति पाययित्वार्भा वत्सानारूढा शाङ्गले।

मुक्त्वा शिष्यानि बुभुजुः समं भगवता मुदा ॥७॥

**VERSE 7 Meaning:** "The cowherd boys said, "Oh Krishna, whatever You have said is the truth. We will do as you have advised us." Saying this, the cowherd boys made the calves drink water and left them on green meadows, full of grass, so that they can graze there. They now opened their bundles of food, and began to eat food, with our Lord, in great joy and Bliss."

श्रीसुबोधिनी : अर्भा वत्सान् पाययित्वा शाङ्वले उत्तमतृणवति देश आरुह्यारोहं कारयित्वा स्वयं शिष्यानि मुक्त्वा भगवता समं बुभुजुः ॥७॥

तेषां भोजनार्थमुपविष्टानां प्रकारमाह कृष्णस्येति.

**SRI SUBODHINI:** The cowherd boys made the calves drink water and left them in those places, where there was plenty of green grass. Then they opened their bundles of food, and began to eat their food along with our Lord.

The following verse describes, as to how, all of them sat for eating their lunch.

कृष्णस्य विष्वक्पुरुराजिमण्डलै रम्याननाः फुल्लदृशो व्रजार्भकाः।  
सहोपविष्टा विपिने विरेजुश्छदा यथाम्भोरुहकर्णिकायाः ॥८॥

**VERSE 8 Meaning:** "In the forest, on all the four sides of our Lord, the cowherd boys made row after row, and they all faced our Lord. They were all so joyful sitting together, with cheerful eyes and now resembled and looked brilliant like the soft petals the kernel of the lotus flowers."

श्रीसुबोधिनी : विष्वक् परित आवरणवत् स्थिताः पुरुणि पङ्क्तिमण्डलानि. मण्डलत्वाकारेण पौर्वापर्येणोपविष्टाः सर्व एव भगवत्सम्मुखा अत एव फुल्लदृशो व्रजबालकाः सहैकदैवोपविष्टा विपिनेऽरण्ये, तत्रान्यो



लौकिको न पश्यतीति. विशेषेण रेजुर्यथा छदाः पत्राण्यम्भोरुहकर्णिकायाः  
परितो राजन्ते ॥८॥

तेषां भोजनपात्राण्याह केचिदिति.

**SRI SUBODHINI:** The cowherd boys, now encircled our Lord, like hedges, row after row and sat in such a way, one behind the other, so that, they can all see the face of our Lord. (And the Lord could see them). Because, they were facing our Lord, all of them became very cheerful. They all, now, sat together, in the forest, so that no other "worldly" person can see them at all! They all looked like the soft petals of the kernel of the lotus flowers making all the four sides brilliant (due to their hue and beauty).

In the following verse, "the vessels or receptacles" used for the lunch, are being described.

केचित् पुष्पैदलैः केचित् पल्लवैरङ्कुरैः फलैः।

शिग्भिस्त्वग्भिर्दृषद्भिश्च बुभुजुः कृतभाजनाः ॥९॥

**VERSE 9 Meaning:** "Many cowherd boys used huge lotus flowers as a "holding vessel" for their eating the food. Others made use of materials such as the leaves of the flowers, leaves of the trees, tender buds of fruits, the slings which they had brought, the bark of the trees and stones - to be used, as vessels for keeping their food and for the purpose of eating".

**श्रीसुबोधिनी :** पुष्पादीनि प्रसार्य तैरेव कृतभाजनाः सन्तस्तदुपर्योदनं  
स्थापयित्वा बुभुजुः ॥९॥

बालकानां लौकिकत्वाद् भोजने प्रकारमाह सर्व इति.

**SRI SUBODHINI:** The cowherd boys, joined several flowers, together, so that they can be used as plates for eating their food. They began to eat using various other

materials and made them, suitable vessels for keeping their food, for eating.

The boys were "worldly" (naturally human) and hence, in the next verse, their "way" of eating is described.

सर्वे मिथो दर्शयन्तः स्वस्वभोज्यरुचिं पृथक्।

हसन्तो हासयन्तश्चाभ्यवजहरुः सहेश्वराः ॥१०॥

**VERSE 10 Meaning:** "All the cowherd boys, showing the taste, which they derived by consuming their own particular food and laughing and making others laugh, now, began, to eat their food, along with our Lord."

**श्रीसुबोधिनी :** स्वस्वभोज्यस्यौदनादे रुचिमन्यस्मै प्रदर्शयन्तः, पृथगिति भोज्यप्रकारविशेषाणां लड्डुकादीनाम् ततः स्तोत्रनिन्दाभ्यां हसन्तो हासयन्तश्चेश्वरसहिता अभ्यवजहुर्भोजनं कृतवन्तः . एवमानन्दभोजन ईश्वरसाहित्यमेव हेतुः . सर्वैरानीतान्यन्नान्येकीकृत्याग्रभागं भगवतो दत्त्वा भगवत्कृपयाक्षय्यान्ना बुभुजुः ॥१०॥

भगवानपि भुक्तवानिति वदन् ध्यानार्थं तादृश रूपमनुवर्णयति विभ्रद्वेणुमिति.

**SRI SUBODHINI:** Each of the cowherd boys, showed the taste of his rice preparation or any other food brought by him, from his home, to his other friends. Each one had a different food item with him. Explaining the taste of the food items brought by them, like the laddoos and other tasty dishes, the boys laughed themselves and made others also laugh. They now began to eat their food along with our Lord Shri Krishna.

*The cowherd boys derived this type of Ānanda or Bliss, only because they were having the food, with the Lord of this universe! (ISHWARA).* In the verse, the description as to how this food was served or eaten is also

given. At first all the boys, gathered all the various dishes, which they had brought *and the first portion, was offered to our Lord Shri Krishna, through which, these dishes, after being offered to our Lord, became, unlimited, through the Grace of our Lord!* Now, all the children without any reservation, were able to have their food, without any restriction, as the quantity, available was unlimited.

Along with the cowherd boys, our Lord also began to eat His food. With a view to enable sincere devotees to do meditation (DHYANA) the most beautiful form of our Beloved Lord, ( at this particular juncture) is described in the next verse.

बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे।

वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु॥

तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः।

स्वर्गे लोके मिषति बुभुजे यज्ञभुग् बालकेलिः ॥११॥

**VERSE 11 Meaning:** "While eating His food, our Lord Shri Krishna, tucked His flute, in the fold of His clothes around the waist; He had pressed down on, His sides, the Shringa instrument and the stick. On His left hand, He had kept curd rice mixed with ghee and in the middle of the fingers had kept pickles made of fruits; Our Lord, was seen very brilliant and beautiful like the kernel of the lotus flower - the Lord, who is the real "enjoyer of all sacrifices" (YAGNA BHOKTHA), now sat in the middle of everyone (so that they all can have His Holy Vision) and, through His pranks and jokes made everyone laugh! This extraordinary scene, of our Lord eating food was being watched by the celestial deities stationed in Vraja and in the heavens".

**श्रीसुबोधिनी :** मल्लवत् कटितटे पीताम्बरमस्ति. तत्र हस्ते स्थितानां वेण्वादीनां मध्ये वेणुं जठरपटयोर्मध्ये स्थापितवान् शृङ्गं वेत्रं च कक्षयोः, वामे पाणौ मसृणं चिक्कणं घृतदध्यादिवेष्टितं कवलमोदनं, सर्वत्र बिभ्रदितिसम्बन्धः. तत्र दध्योदन उचितानि फलानि जम्बीरकादीन्यङ्गुलीषु सन्धिषु वा. बालकानां मध्ये तिष्ठन् स्वस्य परितो वर्तमानान् सुहृदो बालकान् स्वैरसाधारणैर्मभिः स्वर्गे लोके तत्रस्थितदेवेषु मिषत्सु सत्सु सर्वयज्ञभोक्ता बुभुजे. बालस्येव केलिर्विनोदो यस्य ॥११॥

एवं सर्वेषां भोजने जायमाने किञ्चिदद्भुतमिव जातं तदाह भारतेति.

**SRI SUBODHINI:** While He was eating His food, our Lord, like good wrestlers, had tied tightly, His yellow dress (PITAMBARAM) in His waist. The flute, which He kept in His hand usually, was seen tucked in the folds of His waist. He had kept the Shringa instrument and the stick, pressing them down, on His side.

On His left hand, He had kept curd-rice mixed with ghee and had kept, in between his fingers, pickles made of fruits (i.e. those condiments/pickles which can be eaten along with the rice). He now sat in the middle of this group and made everyone of the cowherd boys, laugh, with His jokes and pranks which were all extraordinary!

*Our Lord, who is the enjoyer of all sacrifices, ate now, to His heart's content, His food, whilst all the celestial deities, stationed in this world and in the heavens, watched Him, with utter wonder! The Divine Leela of this "enjoyer of sacrifices" is, indeed like the games, which the children play!*

When the Lord was having His food, in this manner, few "wonderful" events occurred and these are described in the next verse.

भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु।

वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः ॥१२॥

**VERSE 12 Meaning:** "Oh king! When the cowherd boys were enjoying their food and their getting their minds attached and merged, in the beautiful form of our Lord, the calves, eager to eat more green grass, went far away deep into the forest."

श्रीसुबोधिनी : वत्सपेषु भुञ्जानेष्वच्युतात्मसु विस्मृतदेहेषु सत्सु वत्साः स्वयमेवान्तर्वने वनमध्ये तृणेन लोभिता दूरं गताः ॥१२॥

**SRI SUBODHINI:** The cowherd boys, who were looking after the calves, were now fully attracted to Shri Krishna, along with whom, they were eating their lunch in great joy and Bliss. Due to this reason, they completely forgot about their bodies and their role of looking after the calves. Now, the calves, eager to enjoy greener pastures of grass, went away deep into the forest.

तान् दृष्ट्वा भयसन्त्रस्तानूचे कृष्णोस्य भीभयम्।

मित्राण्याशान् मा विरमतेहानेष्ये वत्सकानहम् ॥१३॥

**VERSE 13 Meaning:** "On seeing the cowherd boys, being afraid, our Lord Shri Krishna, seeing whom, even the "death of this world" gets terrified, spoke to them. "Oh Friends! Do not get up, by giving up your food. I will bring back all the calves."

श्रीसुबोधिनी : ततो बालका भयसन्त्रस्ता जातास्तांस्तथाविधान् दृष्ट्वा कृष्णो भगवानूचे, यतोयं निर्भयः . तत्रहेतुरस्य भीभयमिति— अस्य जगतो या भीर्मृत्युस्तस्यापि भयरूपो, "भीषास्माद् वातः पवत" इति श्रुतेः . भगवतो वाक्यमाह मित्राणीति, हे मित्राण्याशाद् भोजनात् मा विरमताहमिहैव वत्सकानानेष्ये ॥१३॥

**SRI SUBODHINI:** After this, on seeing the cowherd boys, being afraid, our Lord Shri Krishna, whom no fear can touch, *(the entire world is afraid of the factor of "Death" and this "death" in turn, is afraid of our Lord! Due to this "fear" of our Lord only, the "wind" (VĀYU) blows the air and does it's duty properly)* now told them "Oh! My dear friends! Please do not stop eating your lunch. I will go and bring back the calves now."

इत्युक्त्वाद्विदरीकुञ्जगह्वरेष्वात्मवत्सकान्।

विचिन्वन् भगवान् कृष्णः स पाणिकवलो ययौ ॥१४॥

**VERSE 14 Meaning:** "Having told like this, while holding the curd rice, in His hand and carrying the same with Him, our Lord Shri Krishna, began to search for the calves, in the caves of the mountains, in the forests and in other dangerous places".

श्रीसुबोधिनी : इत्युक्त्वा भगवांस्ततो गत आदौ स्ववत्सकान् विचिन्वन् स पाणिकवलसहित एवाद्विदरीकुञ्जगह्वरेषु ययौ. आदौ कियद् दूरे गतस्तत्र वत्सानदृष्ट्वाऽद्रेः पर्वतस्य गोवर्धनादेर्दरीषु कन्दरासु कुञ्जेषु द्रोणीषु गह्वरेषु भयानकस्थानेषु सर्वत्रैव गतः ॥१४॥

ननु निकट एव वत्साः सम्भवन्ति, कथं दूरे गत इत्याशङ्क्य मध्ये ब्रह्मणा वत्सा हता इत्याहाम्भोजन्मजनिरिति.

**SRI SUBODHINI:** Having said, in this manner, our Lord, went away from there. He, then, began to search for the calves and went ahead. At that time, He was carrying the curd rice on the palm of His hand. He did not eat or throw it away! He carried this, all the way, in His hand, and went into the caves of the mountains, forests and other dangerous places, in search of the calves.

"The calves should have been near only. How and where did they go so far that I am unable to see them?"



The reason for this "disappearance of the calves", was that, Lord Brahma, had "stolen" the calves and "hidden" them! This is described in the following verse.

॥ शुक उवाच ॥

अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितु-  
द्रष्टुं मञ्जुमहित्वमन्यदपि तद्वत्सानितो वत्सपान्।  
नीत्वान्यत्र कुरुद्वहान्तरदधात् खेवस्थितो यः पुरा  
दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम् ॥१५॥

**VERSE 15 Meaning:** "Shri Sukadeva said, "Oh scion of the Kuru race! At this time, Lord Brahma, who was stationed in the sky, having got astonished at the "liberation" of Aghasura, at the hands of our Lord Krishna, who had taken the form of a "boy"! He (Lord Brahma) became very eager to see and experience for himself, our Lord's remarkable and supernatural deeds and Leelas. He now "stole" from here, the cowherd boys and from there the calves and "hid" them, at another place, and he (Lord Brahma) also "disappeared", having done these acts."

**श्रीसुबोधिनी :** अम्भोजन्म कमलं तत्र जनिर्जन्म यस्य, नाभिकमल एवोत्पन्नस्तदन्तस्तन्मध्य एवागतः सन् मायार्भकस्य मायाबालकस्येशितुर्भगवतो मञ्जुमहित्वं दृष्ट्वाऽघसायुज्यलक्षणमन्यदपि द्रष्टुमरण्याद् वत्सान् पुलिनाद् वत्सपांश्च नीत्वान्यत्र स्थापयित्वा, हे कुरुद्वहेति विश्वासारथं, स्वयमन्तर्धानं कृतवान् नीत्वेत्युभयत्र सम्बन्धः. ननु किमित्येवं कृतवानित्याशङ्क्याह यः पुरा ख आकाशेऽवस्थितः सन्नघासुरमोक्षणं दृष्ट्वा परं विस्मयं प्राप्तः. ननु किमाश्चर्यं, भगवतः सकाशाद् मुच्यत एवेति तत्राह प्रभवत इति. प्रकर्षेण भवत्यस्माद् जगदिति प्रभवो भगवान्, ततस्तस्मादुत्पत्तिरेवोचिता स्वदृष्टान्तेन, न तु मुक्तिरिति विस्मयः; अन्यथा स्वस्यापि मुक्तिः स्यात् ॥१५॥

**SRI SUBODHINI:** Lord Brahma's birth has taken place from the navel (lotus like) of our Lord Sri Narayana. Lord Brahma, came there and saw the "liberation" of Aghasura, at the hands of our Lord, who had now taken a beautiful human form of a "boy" (BĀLAK) i.e. Lord Brahma saw the glory and greatness of our Lord, in bestowing, even a cruel demon like Aghasura, with the "liberation of merger" (SĀYUJYA MOKSHAM) with our Lord. Lord Brahma, had seen, all these Divine Leelas of our Lord, stationed in the sky. He also got utterly wonderstruck!

Now, Lord Brahma, wanted to see and experience, further "wonderful and beautiful" Divine Leelas of our Lord. Hence, he came down to this earth and took away the calves, from the forest and the cowherd boys from the banks of the Yamuna river, and kept them, at a different place. Lord Brahma, having done this, disappeared.

King Parikshit has been termed as "scion of the Kuru race" here - to denote that the king would have faith in our Lord, as in the olden days the king Kuru had faith in our Lord. Aghasura got liberated due to his death at the hands of our Lord. Why did Lord Brahma get "surprise and wonder" at this event? *Shri Mahāprabhuji, removes this doubt, by referring to the words "from whom this universe has got originated" (PRABHAVATAHA), says that, our Lord is called as "PRABHAVA", as the universe has got originated, in a very brilliant and remarkable manner from our Lord! Hence, Lord Brahma thought "From this Lord, usually "origination" takes place, like I am also born through Him. But, instead, how did this "liberation" (which is contrary to "origination") take place for Aghasura?" On seeing this, Lord Brahma, got surprise and wonder. His question was "He who originates, how*

did He cause the destruction of Aghasura and even "liberated" him? Hence, if this is the truth, then even I have to be liberated, by our Lord".

ततो वत्सानदृष्ट्वैत्य पुलिनेपि च वत्सपान्।

उभावपि वने कृष्णो विचिकाय समन्ततः ॥१६॥

**VERSE 16 Meaning:** "Our Lord Krishna, unable to trace the calves, came back to the banks of Yamuna river and Lo! Here, even the cowherd boys, had got disappeared! Hence, our Lord began to search again for them, on the four parts of this forest."

**श्रीसुबोधिनी :** ततो भगवान् वनाददृष्ट्वैत्य पुलिनेपि वत्सपानदृष्ट्वा प्रायेणैते वत्सपाः स्वयमपि वत्सानन्वेष्टुं गता इत्युभावप्युभयविधानपि वने भगवान् समन्ततो विचिकाय ॥१६॥

**SRI SUBODHINI:** After this, when our Lord could not see the calves, He came back, where He had left the cowherd boys i.e. the banks of the Yamuna river. Here, He could not see, even, the cowherd boys! He, now thought that the cowherd boys also might have gone, in search of the calves. Hence, our Lord, began to search for all the cowherd boys and the calves, on all the four sides of this forest.

क्वाप्यदृष्ट्वान्तर्विपिने वत्सान् पालांश्च विश्ववित्।

सर्वं विधिकृतं कृष्णः सहसाऽवजगाम ह ॥१७॥

**VERSE 17 Meaning:** "Our Omniscient Lord, unable to see the cowherd boys and the calves, anywhere, in the forest, now, understood that "all this" has been the handiwork of Lord Brahma only."

**श्रीसुबोधिनी :** ततोऽन्तर्विपिने क्वापि वत्सान् वत्सपांश्चादृष्ट्वा विचारे क्रियमाणे विश्ववित् सर्वज्ञो विधिकृतं सर्वमिति सहसा शीघ्रमेवावजगाम ज्ञातवान् हेत्याश्चर्यम् ॥१७॥

**SRI SUBODHINI:** Our Lord, was not able to see the cowherd boys and the calves, anywhere, in the forest. Hence our Lord, began to think, as to where they had all gone? *Our Lord, knows everything happening in this universe as He is Omniscient (SARVAJNA).* Immediately, our Lord understood "this is, indeed, Lord Brahma's deed"! The word "Ha" (yes) is used here, to denote our Lord's "surprise"! Our Lord got "surprise and wonder" due to the fact that Lord Brahma should not have done this - as Lord Brahma was born of our Lord and was, very well aware of the Divine nature of our Lord. That Lord Brahma did 'this type of deed' even after being aware of our Lord's glory and greatness, made our Lord get "surprise and wonder"!

ततः कृष्णो मुदं कर्तुं तन्मातृणां च कस्य च।

उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥१८॥

**VERSE 18 Meaning:** "After this, Lord Krishna, who is the originator and the controller of this entire universe, with a view to please Lord Brahma, the cowherds, and their mothers, became Himself the calves, the cowherd boys and everything else!" (i.e. the Lord took, now, all their forms).

**श्रीसुबोधिनी :** ततो भगवान् ब्रह्मणो मुदं कर्तुं बालकान् नानीतवान्; तथा सति तस्य स्वप्रयासवैयर्थ्यात् खेद एव भवेत्. तूष्णीं गृहगमने तु तन्मातृणां खेदो भवेत्. अत उभयेषां मुदं कर्तुमात्मानमुभयायितं चक्रे, यतोयं विश्वकृत्, कोयं प्रयासः? ननु तज्जनकानां कालकर्मस्वभावानामभावात् कथं कृतवानित्याशङ्क्याहेश्वर इति ॥१८॥

इयं सृष्टिरात्मसृष्टिरेव जातेत्याह यावदिति.

**SRI SUBODHINI:** The Lord, now, thought, out of His Grace and compassion, that, if He were to get back

the calves (with His own power) and take them away, from the hiding place, where Lord Brahma had kept them after "stealing" them, then Lord Brahma, will become very unhappy at the waste of his own efforts! *Hence to make Lord Brahma happy, our Lord, did not get back the calves, hidden by Lord Brahma.* "If I will not take the calves and the cowherd boys, hidden by Lord Brahma, to their respective homes, then the cows and the mothers of these cowherd boys, will become, unhappy and full of sorrow. *Hence with a view to make these persons also happy, I will now take the forms of both the calves and the cowherd boys!*" *The Lord is the creator of this universe and there was no effort needed on His part, to take these "forms".*

The calves and the cowherd boys were of different sizes forms, categories, age, attitudes, action and character. How did our Lord become all these also? Removing this doubt, in this verse, our Lord's special Divine quality of being "God Almighty" (ISHWARA) has been referred to - *to denote, that by "Ishwara" it is meant, that, our Lord had the capacity to undertake and complete any type of tasks; Nay, He also has the capacity to do the same tasks, differently or even nullify them or undertake, not to do them at all (KARTUM AKARTUM ANYATA KARTUM = to do, to undo and to do it differently).* *That is why, our Lord has been referred to as "Ishwara"! hence, our Lord, disregarding the factors of Time, action, character and attitudes of these calves and the cowherd boys, became all of them, by Himself, taking their individual particular forms!* Hence, these cowherd boys and the calves belonged to a category which is Divine and beyond the worldly and Māyik Time, action, character and attitude and their bodies also were not made of the 5 elements.

This "creation" of calves, and cowherd boys, were made by of our Lord only (ĀTMASRUSHTI) i.e. our Lord, became, the calves and the cowherd boys, by Himself! This is referred to in the following verse.

यावद्वत्सकवत्सपाल्पकवपुर्यावत्कराङ्घ्र्यादिकं  
यावद्यष्टिविषाणवेणुदलशिङ्गं यावद्विभूषाम्बरम्।  
यावच्छीलगुणाभिधाकृतिवयो यावद्विहारादिकं  
सर्वं विष्णुमयं गिरोद्भवदजः सर्वस्वरूपो बभौ ॥१९॥

**VERSE 19 Meaning:** "Our Lord now became and began to shine with His creation; He became the same number of calves, as per their own stature, (small, big) with the same feet, hands and other parts; the same number of Shringas, sticks, flutes, leaves and slings; He became, the same type of ornaments, and clothes. He took the same character, quality, name, forms and age. He exhibited the same type of their playing; in other words, our Lord became everyone and everything of all!"

*The Vedas say that "this entire universe is filled up with Lord Vishnu" - proving this Vedic statement, and as per this statement of fact and truth, our Lord now took all these forms and names, of both the calves and the cowherd boys - thus proving that He is the one who has become all these forms "(SARVASWAROOPA)".*

**श्रीसुबोधिनी :** यावन्तो वत्सा वत्सपाश्च, सङ्ख्या तावान् भगवानेव जातोऽल्पकानि वपूंषि जातः यावदिति पदार्थानतिवृत्तौ. वत्सकवत्सपाल्पकवपुर्यावत् तावद्रूपो जात इत्यवधारणे वा. कराङ्घ्र्यादिकं यावत् तावदपि जातो. यष्टिविषाणवेणुदलशिङ्गं यावद् विभूषाम्बरं च यावत् तावदपि जातः. शीलगुणाभिधाकृतिवयो यावद्, विहारादिकं च यावत्, तावद्रूपः सन् बभौविति सम्बन्धः. ननु कथमेवं जात इत्याशङ्क्याह सर्वस्वरूप इति. नन्वेकस्य कथं सर्वभावस्तत्राह "सर्वं विष्णुमयं जगदि"त्यत्र



वाक्ये सर्वं विष्णुमयमितिप्रतीकग्रहणम्. "सर्वं विष्णुमयमि"त्येवंरूपा या  
गीस्तस्या अङ्गवदर्थवत्- 'सर्वं विष्णुमयं जगदि'तिवाक्यार्थो यथाश्रुतो यथोपपद्यत  
आत्मसृष्ट्याधिदैविकसृष्ट्या वा यथैवोपपद्यते तथैवैतदपि जातमिति ज्ञातव्यम्  
॥१९॥

एवं सर्वरूपो भूत्वा रूपाणां विनियोगमाह स्वयमिति.

**SRI SUBODHINI:** Now, our Lord became the same number of the calves and cowherd boys, who were previously there. He now took the same small form. The word "whatever is there" (YĀVAT) gives the meaning that our Lord, without changing even a very small feature (by increasing or decreasing the size) became exactly like them, as before! He now manifested the same number of hands and fingers, as before. *Not one less, not one more!*

He also became, the same number of sticks, shringas, flutes, leaves, slings etc. which, they previously had. He was also seen with the same ornaments and clothes, worn by them previously. He became to manifest, the same character, quality, attitude, name, form and age like before. He also exhibited their particular type of playing of games as before. *The Lord now became everyone and everything and began to shine brilliantly.*

How did our Lord become like this? - removing this doubt, in this verse, our Lord, has been referred to as "of having become all forms" (SARVASWAROOPA) - meaning that, all forms are of our Lord Krishna's only. *When our Lord desires to take a particular form, then He is able to do the same at His sweet will!* How can anyone, have the different attitudes or Bhāvas in one entity? - answering this, are the words in this verse which say *"Everything is of the form of Lord Vishnu"* (SARVAM VISHNU MAYAM) - meaning that the entire universe is of the form of Lord

Vishnu, or Lord Vishnu, has, enveloped this entire universe! In fact, the Vedas have uttered these words, which is oft repeated and referred to. Hence, according to this Vedic reference, like the ultimate Divine self manifests itself, through the celestial forces into this vast creation, in the same way, our Lord caused the creation of cowherd boys and the calves, with all their belongings. We have to understand, therefore, that, these cowherd boys and calves, were not made of the 5 elements but were made with celestial factors as per the desire of our Lord.

In this manner, after our Lord, having become all these forms, began to use these forms. The same is referred to in the next verse.

स्वयमात्मात्मगोवत्सान् परिवार्यात्मवत्सपैः।

क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥२०॥

**VERSE 20 Meaning:** "Our Lord, now, entered Vraja, having become all the cowherd boys and the calves, as before, playing His games with His own Divine self and bringing back the calves by Himself, becoming all the cowherd boys!"

श्रीसुबोधिनी : स्वयमेव भगवानात्मना स्वेनैवात्मरूपान् गोवत्सान् परिवार्यात्मरूपैरेव वत्सपैस्तत्तद्वत्सान् परिवार्य सह वात्मरूपैरेव विहारैः क्रीडन् स्वयमेव धर्मिधर्मभावं प्राप्तः सर्वात्मा व्रजं प्राविशत् ॥२०॥

**SRI SUBODHINI:** Our Lord brought "His own form" of the calves, having become, the cowherd boys also and now He enacted His Divine Leela of grazing "His own forms" of the calves and brought them to Vraja! Not only He looked after and grazed them, but He played, all types of games, as usual, as though nothing had happened! *He had now become the player, the play and the plaything also!* Our Lord being the "self of everyone" (SARVĀTMA),

now, entered Vraja, as countless cowherds and calves and all of them looked like the exact replicas of the "stolen" boys and calves!

तत्तद्वत्सान् पृथङ् नीत्वा तत्तद्गोष्ठे निवेश्य सः।

तत्तदात्माऽभवद् राजस्तत्तत् सद्य प्रविष्टवान् ॥२१॥

**VERSE 21 Meaning:** "Oh king! The Lord took care to see that each of the calf was properly led to it's own stable and our Lord in the form of the cowherd boys, entered into their own respective homes!"

**श्रीसुबोधिनी :** ततस्तत्तद्वत्सान् पूर्ववदेव यावता मार्गेण यत्र गम्यते तावद् दूर एव ततस्ततः पृथङ् नीत्वा तत्तद्गोष्ठे निवेश्य स्थापयित्वा स एव भगवान् तत्तदात्माऽभवत् तत्र स्थित्यर्थं तत्तद्भावं प्राप्तवान् बन्धनादिभावम् ततो वत्स (प!)रूपेण तत्तत् सद्य गृहं तेन तेन प्रकारेण प्रविष्टवान् ॥२१॥

एवं तेषां कार्यमुक्त्वा गोपिकानां पूर्ववदेव तेषु वृत्तिमाह तन्मातर इति द्वाभ्याम्.

**SRI SUBODHINI:** Our Lord now took care of each of the calf by guiding them, in their specific route and ways, as before and group by group, the Lord, guided them, as it was done earlier! On reaching Vraja, our Lord, made them reach, their respective stables. He stayed with each of the groups of the calves, having become the cowherd boy also! He went into the stables, so that, He will get "bound" (as calves are bound once they come to the stable) and He went into the homes, so that, He can stay there, using that as His residence, as the particular cowherd boy!

In this manner, after explaining the "deeds" of the Lord, in the following two verses, it is stated, that the love and Prema of the Gopis of Vraja for our Lord, continued to be as intense as before.

तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोर्भिः परिरभ्य निर्वृताः।  
स्नेहस्तुतस्तन्यपयःसुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥२२॥

**VERSE 22 Meaning:** "On just hearing, the sound of the flutes, the mothers of the cowherd boys, got up immediately, and treating the Lord of the universe ( who was now in the form of their children ) (PARABRAHMAN) as their own children, lifted them in their arms and embraced them with great love. They all became extremely blissful and cheerful. This Bliss and joy made their breasts swell with the onrush of milk, which was as sweet as the Divine nectar and as palatable as the delectable potions. They, now began to breast-feed them with great love."

**श्रीसुबोधिनी :** वेणुरवे श्रुते त्वरयोत्थिता जाताः . उपविष्टानपि बालकान् दोर्भिरुत्थाप्य परिरभ्य निर्वृता जाता. देहस्वभावोपि तदधिष्ठातृकृतस्तथैव जात इत्यत्यन्तस्नेहेन स्नुतं तनूद्धवं यत् पयस्तदेव सुधारूपमासवं मादकं च जातं, तादृशं पयः परं ब्रह्म सुतान् मत्वापाययन्, वस्तुतस्त्वेते मुक्तस्तना भवन्ति ॥२२॥

**SRI SUBODHINI:** On hearing the sound of the sweet strands of the playing of the flutes, the mothers of the cowherd boys, got up, immediately; and, lifted the boys, who were seated, into their hands, and embraced them. This made them extremely happy. Their bodies now reflected the attitude with which their bodies were made by our Lord, who was the maker of their Divine and sacred bodies. Due to this extreme Prema and attachment, milk began to flow, from their body, and it was both nectarian and wholesome, in it's nature. *They now fed this milk to the Lord of the universe (Parabrahman), treating Him, as their own child.* If we were to see the real situation, then, we should know, that the boys were big

and these boys already had given up drinking the milk of their mothers', much earlier

Then the mothers looked after the children, in the "outside", also (did their "seva" to our Lord). This is described below.

ततो नृपोन्मर्दनमज्जलेपनालङ्कारक्षातिलकाशनादिभिः।

संलालितः स्वाचरितैः प्रहर्षयन् सायं गतो यामयमेन माधवः ॥२३॥

**VERSE 23 Meaning:** "Oh king! When our Lord Mādhava, controlling the factor of Time (Kāla), came back to the respective houses ( of the cowherd boys) He told the entire events/happenings of the day, to His mothers and gave them, through this, immense Bliss. The mothers in turn, looked after our Lord's (in the form of the countless cowherd boys) massage, bathing, dressing up and beautifying our Lord, applying tilak (for protection), and giving Him food and all other usual actions done for one's own child, and in this manner, the Lord was pampered, with great love and Prema by everyone."

**श्रीसुबोधिनी :** ततो बहिरपि सेवां कृतवत्य इत्याह हे नृप. प्रथममुन्मर्दनं तैलपिष्टेनोद्वर्तनं, ततो मज्जो मज्जनं, स्नानमिति यावत्. ततो लेपनं गन्धादिना, ततोऽलङ्काराः, ततो रक्षा, ततस्तिलकादि, ततोऽशनं भोजनं, ततो वार्तासुखशयानादि. तैः सर्वैरेव संलालितः सन् स्वाचरितैर्यथापूर्वं बालका आचरन्ति तादृशचरित्रैः प्रकर्षेण हर्षयन् जातः. नन्वेतावता भूयान् कालो लगति, तत् संसारव्यापृतानां प्रत्यहं कथं सम्भवतीत्याशङ्क्याह सायं गत इति- सायङ्कालेपि गतस्तावद्भावं प्राप्नोति. तत्रहेतुर्यामयमेनेति- यामस्य कालस्य प्रहरात्मकस्य यमेन नियमेन. यावतैतावान् कालो भवति तावत् सूर्यगतिः कुण्ठिता भवतीत्यर्थः. कथमेवमत आह माधव इति- लक्ष्मीपतिरयमतः सर्वसम्पत्तिः, कालस्य च नियन्तातो न कालकृतानुपपत्तिरिति ॥२३॥

एवं मातृणां बालेषु वृत्तिमुक्त्वा गवां वत्सेषु वृत्तिमाह गाव इति.

**SRI SUBODHINI:** Firstly, all the mothers, applied oil, along with the crushed unguents used for, usually, in an oil bath. Then they were given their bath; fragrant substances were then applied to their bodies. Various ornaments and clothes were put on them and they were all, thus, beautified. For their protection, Tilak was applied to them. At the end, they were all fed well, with delectable dishes. They were made to go to sleep, through the mothers telling them, elevating and interesting stories.

Thus, all the cowherd boys, were so lovingly pampered by their mothers - and the cowherd boys, in turn, gave great Bliss and joy to their mothers, as before! All these tasks, were attended to (i.e. looking after the children) by their mothers, in the evening, when they all came back, from the forest, as the mothers were busy with their other household chores, in the morning.

A doubt may arise now, that, a lot of time will be required to attend to these tasks, if they were to be done, late in the evening, after the return of their children from the forest. Moreover the sun, would have also set and the night and darkness would have also come. Answering this, in this verse, the words, "controlling Time" (YAMA YAMENA) have been used - to denote that our Lord, came back from the forest, fully controlling, the factor of time (Kāla) i.e. *He kept "Time" under His control!* Why? Because, the Lord understood the inner desire of the mothers and their difficulty to do all this sort of looking after them, through pampering them (which, of course, our Lord was looking forward to everyday, manifested, as He is, in the form of the boys) and due to this, *the Lord, with a view to give a lot of time to the mothers, stopped*



*the transit of the sun! when the mothers completed all these tasks, then the transit of the sun started,, in it's usual way! - and the darkness of the setting sun, enveloped Vraja!*

How can this ever happen like this? Answering this, in this verse, our Lord has been qualified with the name of "MĀDHAVA" - to denote that our Lord Krishna, was the Lord of Goddess Laxmi (every type of wealth or prosperity). *He is the controller and master of the Divine factor of "TIME". Hence, the factor of "TIME" can never create any difficulty for our Lord, in completing His tasks.*

In this manner, after describing the various tasks completed by the mothers, in the following verse, the behaviour of the cows towards it's children (calves) is explained.

गावस्ततो गोष्ठमुपेत्य सत्वरं -

हुङ्कारघोषैः परिहूतसङ्गतान्।

स्वकान् स्वकान् वत्सतरानपापयन् -

मुहुर्लिहन्त्यः स्रवदौधसं पयः ॥२४॥

**VERSE 24 Meaning:** "Afterwards, the cows came very swiftly to the stables, called out to her children with an enthusiastic noise of love and eagerness. On this loving call, the calves rushed to their mothers and the mothers in turn, licking their calves, with great love, began to feed them, with their overflowing milk."

श्रीसुबोधिनी : ततो वत्सप्रीत्यनन्तरं गावोपि गोष्ठमुपेत्य सत्वरं त्वरया हुङ्कारघोषैः स्वकृतैर्हुङ्कारशब्दैः परिहूता आहूताश्च ते सङ्गताश्च ततस्तादृशान् स्वकान् स्वकान् वत्सतरान् स्थूलवत्सानप्यपाययन्-स्नेहाद् मुहुर्लिहन्त्यः. न चाग्रे दोहः कथं भविष्यतीत्याशङ्कनीयं, यतः स्रवदेवौधसमोधः सम्बन्धि पयो, न त्वन्तःस्थितम् ॥२४॥

एवमुभयविधानां पूर्ववत् स्थितिमुक्त्वा विशेषमाह गोगोपीनामिति.

**SRI SUBODHINI:** The cows now saw their own calves and got, in their mind, immense love for them. On the rise of this immense love, they rushed to their respective stables, very eager to see their children (calves) and called out to their respective calves, by making the "HUNKARA" noise! Then they all joined together, with great love and affection. They met again and again. They now began to lick their children, with their tongues and fed them with their milk. A question may arise now as to how, there will be any milk in them for the people of Vraja if they were to feed their calves fully, in the first instance? This question should never be asked or no doubt should be entertained on this score, as the milk, which was being fed to the calves was entirely due to their love and Prema for the calves and the cows had enough milk inside their udders, for the people of Vraja. Hence, none suffered from want of milk!

Up to now, the "situation" as regards the boys and the calves (which were the forms of our Lord) has been stated as "it was like before" - but now the "special" features and the happenings (due to our Lord being there in every form) are explained below.

गोगोपीनां मातृतास्मिन् सर्वः स्नेहर्द्धिकां विना।

पुरोवदास्वपि हरेस्तोकता मायया विना ॥२५॥

**VERSE 25 Meaning:** "Although the Gopis (mothers) and the cows had the same Bhāva or attitude of love, towards the boys and the calves as before, now onwards, their Prema or love for them, became very much more specially intensified. Although they, both (the Gopis and the cows) had the Bhāva or attitude to the children and

calves being their own "children", but, at this time, the children and the calves, were of the forms of our own Lord's Māyik power, without which also, the same attitude of love, as before, continued in the minds of the Gopis and the cows, towards, their children". (*The purport is that the love became more intensified, as it was our Lord, who had now taken, the forms of the cowherd children and the calves!*)

**श्रीसुबोधिनी :** गवां गोपीनां च मातृता मातृभावः सेवादिरूपः सर्वोप्यस्मिन् नूतनपुत्रेपि पूर्ववदेवासीत्, परं स्नेहद्विधां विना स्नेहद्विस्त्वधिका जाता. आस्वपि गोगोपीषु हरेस्तोकता पूर्ववदेवासीत्. स्तोकेषु यादृशो भावः सा स्तोकता; मातृविषयिणी. स्तोकनिष्ठा हरेरप्यासीद् यथापूर्वम्. स्तोकानां परमिदानीं भगवति स धर्मो मायया जातः, अतो मायया विना मायां परित्यज्य स्वरूपतः पूर्ववदेवासीदित्यर्थः ॥२५॥

एवमारम्भ एव स्नेहाधिक्यमुक्त्वा तस्य वृद्धिमाह ब्रजौकसामिति.

**SRI SUBODHINI:** The attitude of the cows and the mothers of the cowherd boys, with which, they now began to look after the calves and the boys respectively, was the same, like before. But now, they felt, that a very special love and attachment to the calves and the boys, has arisen in their hearts! Even our Lord Shri Krishna (Sri Hari) always regarded Himself, as the son of the Gopis only. But, as our Lord has become all the forms of the calves and the boys, through His Power of Māya, it is referred to in this verse, that, even without this Power of Māya, our Lord, had retained, as per His will and desire, the Bhāva or attitude of being their "boy" as before.

Having told that their love and attachment were seen as more special, now, in the next verse, the growth and increase, in this love and attachment are described.

ब्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम्।  
शनैर्निःसीम ववृधे यथा कृष्णे त्वपूर्ववत् ॥२६॥

**VERSE 26 Meaning:** "The people of Vraja, always loved our Lord Shri Krishna, much more intensely, than, they loved their own children. Now, this same limitless love and attachment for our Lord, was showered on their own children by them and this love and attachment, got increased every day for one full year."

श्रीसुबोधिनी : स्वतोकेषु स्वस्वबालकेषु स्नेहवल्ली शीघ्रमेव वर्धमानान्वहं ववृधे. शनैरिति वैलक्षण्याज्ञानार्थम्. ततो निःसीम ववृधे, यथा कृष्णे तु पूर्ववत्. कृष्णे त्वपूर्ववदेव; कृष्णशब्दः सप्तम्यन्तो वारद्वयमावर्तते ॥२६॥

एवं भगवच्चरित्रं नूनतमुक्तोपसंहरतीत्यमिति.

**SRI SUBODHINI:** The mothers felt that their love and attachment, to their children, is growing, more and more daily. The words used here viz. "slowly, slowly" (SANAI) denote *that none were able to understand this "increasing love and attachment" which, was occurring and being experienced automatically, in their hearts.* This love, now grew, without any limit! This was the same type of love, they had for our Lord, which, grew earlier, everyday. In the same way, now, they felt, that their love for their children, also grew, daily!

After describing up to now, the above new Divine Leela of our Lord, in the following, the ending of this Divine Leela, is described.

इत्थमात्मात्मनात्मानं वत्सपालमिषेण सः।  
पालयन् वत्सपो वत्सं चिक्रीडे वनगोष्ठयोः ॥२७॥

**VERSE 27 Meaning:** "In this way, our Lord played

the role of a cowherd and having become the calves and the cowherd boys, in the guise of looking after the calves, *He looked after "His own various forms and played His games, like this, in Vraja, for one full year, with His own forms"*

**श्रीसुबोधिनी :** आत्मा कृष्ण आत्मना वत्सपरूपेणात्मानं वत्सरूपं; वस्तुतः स्वयमेव वत्सः, पाल इतिमिषमात्रं व्याजमात्रम्. तेन स एव वत्सपो भूत्वात्मानं पालयन् वनगोष्ठयोर्वने गोष्ठे च चिक्रीडे क्रीडां कृतवान् ॥२७॥

इदानीं गोकुलवासिनां सर्वेषां मध्ये बलभद्रस्य भगवत एवलीलया ज्ञानं जातमिति वक्तुमुपाख्यानमारभत एकदेति.

**SRI SUBODHINI:** In this verse the word "Divine self" (ĀTMAN) has been used three times, giving three different meanings - although all the meanings are complimentary and refer to our Lord's role-play only, at Vraja. Shri Mahāprabhuji gives, the different meanings, pertaining to the present context, of these three words. The word "Ātma" refers to our Lord Shri Krishna; the word "ĀTMANA" means "through His taking the forms of the calves"; and the word "ĀTMANAM" means "to His form of being the calves". *In other words, as the Lord Himself had taken the form of the cowherd boys and the calves, everything was done by Him! All these various forms, had been taken by only the Lord to show His glory and greatness.* The main purport is that, our Lord having become, both the cowherd boys and the calves, He, now, looked after Himself and played with Himself, for one full year, in all places of Vraja!

That, our Lord Shri Krishna had become both the cowherd boys and the calves, was not known even to Shri Balarāma. To explain this, the following events (stories) are described.

एकदा चारयन् वत्सान् सरामो वनमाविशत्।

पञ्चषासु त्रियामासु हायनापूरणीष्वजः ॥२८॥

**VERSE 28 Meaning:** "There were five or six nights to complete before the end of one full year, and at this time Lord Krishna took Shri Balarāma, along with Him, with a view to look after and graze the calves, in the forest."

**श्रीसुबोधिनी :** यदा भगवत इच्छा. वत्सान् पालयन् बलभद्रसहितो वनमाविशत् यत्र गह्वरे वने गावश्चरन्ति तत्र गतः . पञ्चषासु रात्रिषु हायनापूरणीषु सत्सु; वत्सापहरणे वर्षमात्रं जातं, पञ्च वा षड् वा रात्रयो न्यूनाः . त्रियामा इत्यल्पत्वम्. अज इति वत्सपालरूपेण तन्मातृभ्यो न जातः, केवलं स्वयमेव तथा वर्तत इति ज्ञापनार्थमुक्तम् ॥२८॥

**SRI SUBODHINI:** When our Lord got the desire, at some time, to take Shri Balarāma, along with them, for the purpose of grazing the calves, both of them went into the dense forest, which had a lot of green grass for the calves and where usually, the mother cows grazed. Lord Brahma, we should remember, had taken away and "hid" both the cowherd boys and the calves. Our Lord, in turn, had become the same boys and calves (identical to the boys and calves, taken away by Lord Brahma). Now, for completing one full year, for our Lord's enactment of this Divine Leela, only 5 or 6 nights, remained. In the verse, the words used viz. "Triyama" means "three blocks of time" - but here, the meaning is that, the "nights" were of short duration. *In the verse, the use of the word "AJA" (unborn) denotes, that the one who was now looking after and grazing the calves, was not an ordinary cowherd, but the "unborn" Lord of the universe Himself! (As the Lord is beyond "being born or dying" and His manifestation is not like the birth of any other human being - i.e. from the*



stomach of a mother). This word also denotes that it was our Lord Shri Krishna, who had become, all the calves and the cowherd boys.

After this, what happened next, is explained in the next verse.

ततो विदूराच्चरतो गावो वत्सानुपव्रजम्।  
गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् ॥२९॥

**VERSE 29 Meaning:** "The cows, who were grazing on the top of the Govardhana mountain, saw, now, from a distance, their own calves, grazing, at the foot of this mountain, near Vraja."

श्रीसुबोधिनी : ततो यदासीत् तदाह. विशेषेण दूराद् दूरे चरतो वत्सानुपव्रजं व्रजसमीप एव स्थितान्, व्रजसमीपारण्ये स्थितानित्यर्थः; गोवर्धनाद्रिशिरसि चरन्त्यो गावो ददृशुः ॥२९॥

यद्यपि गवां तृणमत्यभीष्टं तथापि तत् परित्यज्य वत्सस्नेहाद् वत्ससमीपमागता इत्याह दृष्टेति.

**SRI SUBODHINI:** The mother cows which were grazing at the top of the Govardhana mountain, saw now, at a distance, their own calves grazing in the forest near Vraja, at the foot of the mountain.

Although, the mother cows really liked grazing at the top of the Govardhana mountain, they now gave up this place, due to their intense love for their calves, and came near to them. This is explained in the next verse.

दृष्ट्वाथ तत्स्नेहवशोस्मृतात्मा स गोव्रजोत्थात्मपदुर्गमार्गः।  
द्विपात् ककुद्ग्रीव उदास्यपुच्छोऽगाद्धुङ्कृतैरास्त्रुपया जवेन ॥३०॥

**VERSE 30 Meaning:** "Everyone saw a most unusual sight! The mother cows got so much love for their calves, and they now forgot about their own selves (bodies). Milk

began to pour out of their udders. They now (the cows) disregarded the Gopas and the dangers of a perilous path (through which they ran down the mountain), now ran, in such a manner, so fast, that, it looked, as though, they were running with two legs only. Their necks had fully joined the upper portion of their bodies and they had turned their tails and heads upwards! They came down, so very fast, making joyous "Hunkara" noise, and reached their respective calves."

**श्रीसुबोधिनी :** पूर्वमपि पश्यन्ति कदाचित् तद्व्यावृत्त्यर्थं भिन्नप्रक्रममाहाथेति. तत्सन्नेहेन वत्सत्सन्नेहेन वशीकृतस्तत्सन्नेहवशोत एवास्मृत आत्मा देहो येन स प्रसिद्धोपि गोव्रजः सर्वा एव गावोऽत्यात्मपदुर्गमार्गो जातः- अतिक्रान्ता आत्मपा गोपाला दुर्गश्च मार्गो येन, रक्षकानतिक्रम्य कण्टकादिभूयिष्ठमपि प्रदेशं मार्गव्यतिरेकेणैवातिक्रम्यागत इत्यर्थः. किञ्च द्विपाद् जातो- योजितपादद्वयेनैवोत्प्लवनेनैव धावति. ककुदि ग्रीवा यस्य, उदूर्ध्वमास्ये पुच्छं यस्यैतादृशः सन्नगाद् वत्ससमीपे समागतो हुङ्कुतैः सह. आसमन्तात् सुवतीत्यासु, आसु पयो यस्य स आसुपया जवेनागतः ॥३०॥

**SRI SUBODHINI:** Shri Mahāprabhuji explaining the meaning of the word "ATHA" (Now) says that these mother cows, used to see their own calves even before - but the present "seeing" was of a different kind! Hence, to denote this "changed attitude" on the part of the cows, the word "Now" (Atha) has been used. (i.e. this "Now" is not like the old time but completely "denovo" i.e. very new!) *A new love was born, in the mind of these mother cows, and this "new love" was, very clearly seen, in the loving way, they, now, looked at the calves!* Because of this "new" love, which was very intense, they did new acts of love and did new actions, inspired by this "new" love. No sooner, they saw the calves, they got inspired by

intense love for the calves and got attracted to their children. They now forgot about their own bodies! These mother cows, did not pay any attention to their own cowherds or were not worried about the perilous path of this mountain, full of thorns and several other difficulties. They came down the mountain, very swiftly and it looked, as though, that, they were coming down only with two legs, jumping and crossing hurdles which came on the way! Their necks, literally were seen, as having joined their bodies. Their tails were seen as lifted up and long. They, while going so fast, also made the "Hunkara" noise. Milk was flowing, generously from their udders. In a trice, they now came near to their own respective calves.

समेत्य गावोऽधोवत्सान् वत्सवत्योप्यपाययन्।

गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः ॥३१॥

**VERSE 31 Meaning:** "These mother cows, who had their own newly born calves, came down the Govardhana mountain and began to lick, with their tongues, with great love, their older calves, who had given up drinking milk, from their own mothers, and in such a way that, as though, they will literally, swallow these calves! Now they began to feed these older calves with their milk!"

श्रीसुबोधिनी : तत समेत्य वत्सवत्योप्यधोवत्सांस्त्यक्त-  
वत्सानप्यपाययन्, तत्राप्यङ्गानि गिलन्त्य इव लिहन्त्यः स्नेहमुद्गिरन्त्यस्तथा  
कुर्वन्ति. नात्र तासां कश्चन दोषो यतः स्वौधसं स्वस्यैवौधसि स्थितं पयः  
॥३१॥

एवं गवां स्नेहाधिक्यमुक्त्वा गोपाना स्नेहाधिक्यमाह गोपा इति त्रिभिः.

**SRI SUBODHINI:** On coming down, the cows met their calves, who had given up drinking their mother's milk. These mother cows had their own small newly born

calves. But these cows began to feed their milk, to their older calves (which had given up the habit of drinking their mother's milk). The cows expressed their intense love, while feeding these calves, with their milk. They were seen licking the calves, in such a way, that, it looked, as though, they were keen on swallowing these calves (and make them (the calves) part and parcel of their inner selves!) There was no "blemish" attached to this, as they had fed these calves, from their own udders, only to their own children.

In this manner, after describing the intense love of the mother cows, in the following three verses, the intense love of the cowherds to their own children and its "special nature" is being described.

गोपास्तद्रोधनायासमौढ्यलज्जोरुमन्युना।

दुर्गाध्वकृच्छ्रोतोभ्येत्य गोवत्सैर्ददृशुः सुतान् ॥३२॥

**VERSE 32 Meaning:** "On seeing that it was impossible to stop the cows from running down, so fast, the cowherds (Gopas) now got "stupefied" as to what they should do for this utterly new phenomenon (which they have never seen before). They now got flustered and ashamed. The Gopas also got angry and they came down, with great difficulty, through the perilous path. There they saw the cows with their respective calves and also their own children."

**श्रीसुबोधिनी :** प्रथमतः तस्य गोव्रजस्य रोधनार्थं योयमायासस्तस्मिन् विफले जाते यद् मौढ्यमिति कर्तव्यताज्ञानाभावो जातस्तस्मिन् जाते पश्चाल्लज्जा जाता. एवं दोषत्रयेणोरुमन्युर्जातः. तेन मन्युनाविचारितक्लेशा एव दुर्गाध्वनि यः कृच्छ्रः क्लेशस्ततोपि समेत्य क्लेशं प्राप्यापि मिलित्वा गोवत्सैः सह मिलितान् सुतान् ददृशुः ॥३२॥

क्लेशः कोपो लज्जा मौढ्यमायासश्चेति पञ्चदोषयुता अपि वस्तुनाशमपि दृष्ट्वा पश्चात् पुत्रदर्शने सर्वं विस्मृतवन्त इत्याह तद्वीक्षणेति.

**SRI SUBODHINI:** Firstly, as their efforts to stop the cows became futile, unable to do anything else, they became ashamed. Due to this inability, shame and foolishness, they got anger, arising out of the above three "blemish". Due to this anger, disregarding the perilous mountainous path and experiencing difficulties (but disregarding this) they came down, where the cows were there and saw them, along with their calves. They also saw, their own children.

The Gopas got into the 5-fold "blemish" of sorrow, anger, shame, foolishness and efforts. Moreover they saw also the loss of milk (as the cows were feeding the older calves). But, on seeing, their own children, they forgot about all this unhappiness and the loss of milk. This is described in the next verse.

तद्वीक्षणोत्प्रेमरसाप्लुताशया जातानुरागा गतमन्यवोऽर्भकान्।  
उदूह्य दोर्भिः परिरभ्य मूर्ध्नि घ्राणैरवापुः परमां मुदं ते ॥३३॥

**VERSE 33 Meaning:** "On seeing their own children, these Gopas got intense love and Prema, for them, and due to this Prema and love, they immediately became peaceful and bereft of anger! They now lifted them, with their hands, embraced them and kissed their foreheads. Through these actions, they attained the Highest Bliss of Paramānanda."

श्रीसुबोधिनी : तेषां पुत्राणां वीक्षणेन यत् प्रेम जातं तस्य रसेनाप्लुताशया व्याप्तान्तःकरणाः; प्रथमतोपि जातानुरागा अतो गतमन्यवो जाताः . ततोऽर्भकान् बालकानुदूह्योर्ध्वमुत्थाप्य दोर्भिः परिरभ्य, बहुवचनं समुदायाभिप्रायं, मूर्ध्नि घ्राणैराघ्राणनैः कृत्वा ते परमां मुदमवापुः ॥३३॥

ततो निर्गमनप्यशक्ता जाता इत्याह तत इति.

**SRI SUBODHINI:** The love, which the Gopas got, on seeing their children revived their inherent love for their children, in their heart, and this Rasa of love, made them get over their anger. Due to this love, they lifted their children, with both of their hands, high in the air, embraced them and kissed their foreheads. They attained great joy and Bliss, due to this.

Due to this rise of great Prema and love, the Gopas also did not want to leave that place. This is explained in the next verse.

ततः प्रवयसो गोपास्तोकाश्लेषसुनिर्वृताः।

कृच्छ्राच्छनैरपगतास्तदनुस्मृत्युदश्रवः ॥३४॥

**VERSE 34 Meaning:** "After this, the Gopas, having got great joy on embracing their children, with great reluctance and very slowly, went away from this place (where the boys were). But, on remembering the love for their children, they became very unhappy and their eyes, were now filled with tears."

**श्रीसुबोधिनी :** प्रवयसो वृद्धा अपि गोपा स्तोकानां बालानामाश्लेषेण सुष्ठु निर्वृता जाताः, कृच्छ्रादेव शनैस्ततोपगतास्तेषां बालकानामनुस्मृत्युदश्रवोपि जाताः ॥३४॥

एवं दृष्ट्वा रामस्य शङ्का जातेत्याह व्रजस्येति.

**SRI SUBODHINI:** Even the old Gopas, after embracing these cowherd boys, attained ineffable and immeasurable Bliss and Joy. With a heavy heart and full of sorrow, they began to move away from there. They remembered the children, with great love and Prema, and due to this, they got tears in their eyes.



Shri Baladeva was seeing all these scenes up to now. He got a doubt in his mind and the same is described, in the next verse.

व्रजस्य रामः प्रेमर्द्धि वीक्ष्यौत्कण्ठ्यमनुक्षणम्।

मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥३५॥

**VERSE 35 Meaning:** "On seeing the rise of intense love and Prema, every second, in Vraja, even for the older calves, who have given up the drinking of their mother's milk, on the part of mother cows, not knowing the reason for this extraordinary love, Shri Balarāma, began to think about this."

श्रीसुबोधिनी : व्रजस्य प्रेमर्द्धि दृष्ट्वा मुक्तस्तनेष्वपत्येष्वौत्कण्ठ्य-  
मनुक्षणं लालसतां दृष्ट्वाऽहेतुवित् सन् हेतुमज्ञात्वाऽचिन्तयत् ॥३५॥

चिन्तामाह किमेतदिति.

**SRI SUBODHINI:** On seeing the remarkable growth of Prema and love in the minds of the Gopas and the cows -that these cows had so much love for the calves which had given up drinking, that the cows were eager to feed these calves only, instead of feeding their newly born calves! As this was, very unusual, Shri Balarama, in sheer astonishment, began to think about the reason for such an extraordinary happening! He thought within himself, as to why there is so much expression of very intense love?

In the following verse, Shri Balarama's thinking is described.

किमेतदद्भुतमिव वासुदेवेखिलात्मनि।

व्रजस्य सात्मनस्तोकेष्वपूर्वं प्रेम वर्धते ॥३६॥

**VERSE 36 Meaning:** "Although, our Lord Shri Vāsudeva (Shri Krishna) is now stationed and residing in

Vraja, there is the expression of this very rare Prema and love, rising in the heart of the Gopas and even in me to all the cowherd boys. Is this not an astonishing and wonderful occurrence?"

**श्रीसुबोधिनी :** एतद् गवां गोपानां च स्वतोकेषु भावलक्षणं किमेतद् यल्लोकयुक्तिप्रमाणैर्विरुध्यते? अत एवाद्भुतं भवितुमर्हति. तदपि न भवति. वासुदेवेखिलात्मनि सति किं भगवत्सान्निध्यादेवाहोस्विद् निमित्तान्तरमस्तीति सन्देहः. वज्रस्य स्तोकेषु बालकोष्वपूर्वमभूतपूर्वं प्रेम वर्धत इति यदेतद्भुतमिवेति सम्बन्धः ॥३६॥

तर्हि काचित् माया भविष्यतीत्याशङ्क्याह केयं वेति.

**SRI SUBODHINI:** Of course, it is not unusual for the Gopas and the cows to have, this love for their own children and the calves. But is this love against the usual pattern of behaviour? The love expressed here was more extraordinary, than the usual expression of love among the people. Hence due to the extraordinary nature of this love only, this expression is considered as very wonderful. Moreover, our Lord Vāsudeva (Shri Krishna) was present now in Vraja, and we cannot say, that, the expression of so much love, in the minds of the Gopas and the cows for their children and calves, is due to His presence. Hence, what is the real reason for so much love? This is a doubt, which came in the mind of Shri Balarāma. "Even in my mind, intense love is rising for these cowherd boys. This type of love has never been experienced by me, before for these boys - and this love is constantly rising! Hence, whatever is happening here is wonderful! What is its reason?"- so thought, Shri Balarāma!

In the following verse, Shri Balarāma ruminates that all this, may be due to some Māya! (illusion).

केयं वा कुत आयाता दैवी वा नार्युतासुरी।

प्रायो मायास्तु मे भर्तुर्नान्या मेपि विमोहिनी ॥३७॥

**VERSE 37 Meaning:** "Is this an illusion created by the celestial deities? Or done by humans only? Or is it due to the demons? Moreover, what is the type of this illusion? From where has this come or originated? Most probably, this is not an illusion created by anyone else, as in this event, even I am infatuated by this illusion - 'hence "I have to conclude that this whole event and circumstances, most probably, have been caused by my Lord (Shri Krishna) only."

**श्रीसुबोधिनी :** इयं वेति, इयं का वा माया? कुतो वायाता? तत्र स्वरूपे सम्बन्धिभेदेन भेदान् निर्दिशति— दैवी देवसम्बन्धिनी नारी नरसम्बन्धिन्यासुर्यसुरसम्बन्धिनी वा? एते पूर्वपक्षाः . प्रायेण मम भर्तुरेव मायास्तु —सिद्धान्तोयं भविष्यति. तत्र हेतुर्यतो मे ममापि विमोहिनी, अतो नान्या ॥३७॥

**SRI SUBODHINI:** What type of illusion is this? From where has it come? Explaining the nature of this illusion, and it's divisions, a question is asked here as to whether this "illusion" is created at the instance of the celestial deities? Or is it just a "human" illusion created by a conjurer? Or perhaps will this be the Māya, created by the demoniac forces? These three divisions of this illusion have been told due to the doubt, which had risen in the mind. Answering this it is said that, "I now understand that none of the above three divisions or reasons, is the real cause for this illusion - this is indeed the illusion created by my Lord (SWĀMI) only - as the "illusion" has infatuated me also. Moreover, no other power of illusion, except the one created by my Lord (Shri Krishna) has any power or capacity to cause infatuation

and disturbance in me. Hence, now, I am certain, that this entire episode of illusion has been caused by our Lord, who is my Master and Swāmi, Shri Krishna only."

इति सञ्चिन्त्य दाशाहो वत्सान् सवयसानपि।

सर्वानचष्ट वैकुण्ठं चक्षुषा वयुनेन सः ॥३८॥

**VERSE 38 Meaning:** "Thinking thus deeply, Shri Balarāma, through his Divine capacity to see through the things as they are, now, saw, that all the calves and his friends, the cowherd boys, were indeed, our Lord Krishna only?" (i.e. He saw that, it was our Lord Krishna, who had become all the calves and the cowherd boys.)

श्रीसुबोधिनी : एवं सञ्चिन्त्य दाशाहो बलभद्रो निदिध्यासनेन वत्सान् वयस्यसहितान् सर्वानपि स्वव्यतिरिक्तान् वैकुण्ठमचष्ट, अयं सर्वोपि गणः केवलं भगवानिति. तत्र प्रमाणं वयुनेन चक्षुषा ॥३८॥

एवं दृष्ट्वा सन्दिहानो भगवन्तं पृच्छति नैते सुरेशा इति.

**SRI SUBODHINI:** Having thought like this, Shri Balarāma, through deep thinking and contemplation,, now saw, everyone of the cowherd boys and all the calves, except himself, as the manifestation of our Lord Krishna only i.e. all these forms, are of our Lord Krishna only! Now He was certain that all these forms, are of Shri Krishna only!

When Shri Balarāma had this vision, he also got some doubts, and hence, He began to ask our Lord, about the same, in the next verse.

नैते सुरेशा ऋषयो न वैते त्वमेव भासीश भिदाश्रयेपि।

सर्वं पृथक्त्वं निगमात् कथं वदेत्युक्तेन वृत्तं प्रभुणा बलोवैत् ॥३९॥

**VERSE 39 Meaning:** "When Shri Balarāma, saw this, in this way, then He began to ask our Lord, "Oh

Lord! these cowherd boys are not of Lord Indra or Indra himself! These calves are not either sages! Although they look differently, from each other, all these forms are Yours' only! Hence, please explain to me clearly as to what exactly is there? And what has happened?" On getting the entire information, as told by our Lord, Shri Balarāma, understood everything fully"

**श्रीसुबोधिनी :** हे भगवन्, पूर्वमस्माभिर्ज्ञायत एते वत्सपाः सुरेशा इन्द्रादय एते च वत्सा ऋषय इति वेदार्थद्रष्टारः स्तन्यपातारः . इदानीं तु पुनर्नैते सुरेशा न वैत ऋषयः किन्तु त्वमेव तत्तद्रूपेण भासि. ननु सत्यमेव, ब्रह्मवादस्तथैवेति चेत् तत्राह भिदाश्रयेपीति— अभेदाश्रये सर्वं भगवानेव नात्र सन्देहः, भेदाश्रयेपि स एवेत्याश्चर्यम्. अतोत्र वेदानामभावात् सर्वं पृथक्त्वं कथं तद् निगमाद् वद वेदवाक्याद् बोधय, भेदपक्षे श्रुतिः कथं सर्वब्रह्मतां वदतीति. तदा भगवतोक्तोर्थात् पूर्ववृत्तान्तं बलो बलभद्रोऽवैत् ॥३९॥

एवं बलभद्रं ज्ञापयित्वा ब्रह्माणमपि ज्ञापितवानिति च ब्रह्मणः समागमनमाह तावदेत्येति.

**SRI SUBODHINI:** "Oh Lord! I had understood that the real protector of these calves, was Lord Indra and other celestial deities. These calves, I thought, symbolized the Vedic rishis or sages. Now, I have clearly understood that neither these are protected by Lord Indra or these calves are the sages. *Oh Lord! it is "You" only, who has taken these forms.*"

According to the Brahmapada philosophy (i.e. that Brahman only is the truth, existing in everything and as everything), what was said is true, as our Lord is present, in everyone, as the "one and only" spiritual principle. But, when we consider this truth, from the point of view of the countless forms and names., even then, we can deduce, that the Lord is the only "ONE" - who is the basis of all,

being present, in everyone. This is indeed surprising. There are no specific references in the Vedas, to answer this question. The Vedas do not say, that, all these different forms, are of our Lord only. "Hence Oḥ Lord! please make me understand, through the Vedic references and basis, as to how, despite countless differences, in the forms, how can all these forms, be of our Lord only?" On hearing this, our Lord explained everything, in detail, by telling this story and all the other events. Then only Shri Balarāma, understood, the real purport, of all these events.

Having made Shri Balarāma, understand this, our Lord made Lord Brahma also understand, as he had come there at that time. This is being described, in the next verse.

तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा।

पुरोवदाब्दं क्रीडन्तं ददृशे सकलं हरिम् ॥४०॥

**VERSE 40 Meaning:** "Here, at Vraja, while playing these games, one year had lapsed - but for Lord Brahma this time was like a split second . Lord Brahma, came back and saw, our Lord playing with the cowherd boys and calves, right before his eyes, with his spiritual powers, like He and the cowherd boys, were seen playing before!" (i.e. before Lord Brahma "stole" them and "hid" them!)

श्रीसुबोधिनी : आत्मभूरयं ब्रह्मा, अन्यथा सापराधो नष्टो भवेदेव. तावदेव शीघ्रमेवैत्यागत्य पुरोवदेवाब्दमब्दपर्यन्तं क्रीडन्तं सकलं पालकवत्ससहितं हरिं ददृशे. ननु ब्रह्मा कथमेतावद्विलम्बं कृतवान्? तत्राहात्ममानेन त्रुट्यनेहसेतिअनेहा काल आत्मनो ब्रह्मणो मानेन. त्रुटिरत्राङ्गुलिस्फोटनमात्रं विवक्षितं, न तु तृतीयस्कन्धगणितत्रुटिकालः अतः शीघ्रमेवागतोपि स्वकालवशाद् वर्षानन्तरमागतः ॥४०॥



आगतस्य दृष्टवतो विचारमाह यावन्त इति द्वाभ्याम्.

**SRI SUBODHINI:** Lord Brahma, as He is self-born, is considered as "birthless" (AJANMA). If He was not "birthless", He would have got destroyed, by now, by His action of "stealing and hiding" our Lord's friends and His Beloved calves! But, Lord Brahma, surviving this wrong action on his part, now returned, very quickly. But he saw, that our Lord was indeed, playing with much joy, for one full year, with his cowherd friends and calves!

Why did Lord Brahma, come back to see, as to what has happened after so much time? Removing this doubt, it is mentioned in the verse that, as per Lord Brahma's time, there was no delay - as only one "split second" of time had elapsed (TRUTI), as far as Lord Brahma was concerned. (Lord Brahma's one "split second" is the one full year of the humans). Hence, Lord Brahma, was eager to see, whether his action had succeeded or failed? Due to this eagerness on his part, he came quickly to Vraja to see for Himself! But, according to this world's counting of time,, one full year had elapsed, although Lord Brahma thought, that he had come, very quickly to see the results of his actions!

In the following two verses, the thinking of Lord Brahma, is being described.

यावन्तो गोकुले बालाः सवत्साः सर्व एव हि।

मायामये शयाना मे नाद्यापि पुनरुत्थिताः ॥४१॥

**VERSE 41 Meaning:** "I had caused the sleep of the cowherd boys and the calves of the entire Gokulam, in the world of illusion, created by me. They are still sleeping there and they have not got up as yet!"

श्रीसुबोधिनी : गोकुले यावन्तो बाला वत्साश्च ते सर्व इतो मया नीता मायामये लोकेमया स्थापिताः शयाना एव तिष्ठन्त्यद्यापि पुनर्नोत्थिताः ॥४१॥

**SRI SUBODHINI:** Lord Brahma thought that he had taken away all the cowherd boys and the calves, and had kept them in the world created by the illusory power of Lord Brahma. Lord Brahma knew that they were all "sleeping" there and they have not got up, as yet!

इत एतेऽत्र कुत्रत्या मन्मायामोहितेतरैः।

तावन्त एव तत्राब्दं क्रीडन्तो विष्णुना समम् ॥४२॥

**VERSE 42 Meaning:** "How can these cowherd boys and calves, be here (playing with our Lord) when I have safely kept, with me, all the cowherd boys and calves? Hence, where from these "seconds" have come? Have they originated by themselves or have they been brought here, from some other place? For one full year, the same number of cowherd boys and the calves, have been playing with Lord Vishnu!"

श्रीसुबोधिनी : एते चात्र पुनर्दृश्यन्तः इत एवैते उत्पन्ना उद्भूता वा भवितुमर्हन्ति, न तु तत आगन्तुं; अन्यथात्र कुत्रत्याः? वैलक्षण्यं च दृश्यत इत्याह मन्मायामोहितेभ्य इतर एते. आश्चर्यं च— तावन्त एव तत्रैव स्थाने तद्रूपा एव. विष्णुना सममब्दं क्रीडन्त एते कुत्रत्या इति सम्बन्धः ॥४२॥

अत्र ब्रह्मण उभयथाबुद्धिः— किं भगवन्मायया तदानीमेव निर्मिता बाला मया नीता आहोस्वित् सत्या एवेत्येते वा सत्या निर्मिता वेति युक्तिभिरनुचिन्तने क्रियमाणे निर्धारो न जात इत्याहैवमिति.

**SRI SUBODHINI:** "All these cowherd boys and the calves, whom, I am seeing now (Lord Brahma thought), seem to have been originated here only. I cannot imagine that, they have all come back, from the place I have

hidden them! Even, if it is conceded that these were not born here, then, where from all of these have come? There is some special difference, which can be noticed by anyone, between these boys and the calves which I had "stolen" and these cowherd boys and calves! Hence I think these are really and certainly, a different set of boys and calves, than the ones, which I had kept hidden at a different place. It is very surprising to me, indeed! Here also I see, the same number of boys and calves, playing, joyfully for one full year with Lord Vishnu, which matches exactly, with the number of boys and calves, which I had stolen earlier! Hence where from have these come?"

On this matter, Lord Brahma's intellect, got, utterly confused and uncertain. He, now, got one thought to the effect that the cowherd boys and calves, taken away by him, were the "unreal" ones, i.e. created by our Lord, through His power of Māya or whether I, had, indeed taken away the "real" boys and the calves! Or is the reverse true? i.e. whether, what is being seen here is Māyik and what I have taken away is the "real" ones? Thus with confusion in his mind, Lord Brahma could not come to a definite conclusion, as to which were the real ones! This is being described in the following verse.

एवमेतेषु सुचिरं ध्यात्वा संवात्मनात्मभूः।

सत्याः के कतरे नेति ज्ञातुं नेष्टे कथञ्चन ॥४३॥

**VERSE 43 Meaning:** "In this manner, Lord Brahma thought for a long time, yet, he was not able to understand or comprehend as to which is the "real" group of boys and calves and which is the "unreal" group, made by the Māyik power?"

श्रीसुबोधिनी : एतेषु बालेषूभयविधेषु चिरं ध्यात्वाप्यात्मभूरपि के सत्याः कतरे नेति ज्ञातुं नेष्टे न समर्थो जातः कथञ्चन युक्तयापि ॥४३॥

तर्हि किं जातमित्याकाङ्क्षायामाहैवमिति.

**SRI SUBODHINI:** Lord Brahma saw two sets/groups of identical boys and calves, one group, stationed at Vraja and the other group, "hidden" by him! Now, he got into a state of utter confusion and became incapable of deciding, as to which group of boys and calves, is the "real" group! So he began to think, for a very long time, deeply on this remarkable happening and finally accepted his inability to understand, the secret behind this event.

When, even Lord Brahma could not understand, what happened next is described in the following verse.

एवं सम्मोहयन् विष्णुं विमोहं विश्वमोहनम्।

स्वयैव माययाजोपि स्वयमेव विमोहितः ॥४४॥

**VERSE 44 Meaning:** "In this manner, Lord Brahma, who had attempted to "infatuate" (i.e. to put our Lord, in an "illusion") our Lord, who is the cause for creating "illusion and infatuation" in the whole universe, and who can never be put in "illusion" by anyone else, now, got "infatuated" himself, through his own "illusory" (MĀYA) power"!

श्रीसुबोधिनी : विष्णुं विमोहयन् विष्णुविमोहार्थं प्रवृत्तः स्वयमेव विमोहितो जातः . तत्र हेतुर्विमोहं विश्वमोहनमिति— भगवान् स्वयं मोहरहितोन्यांश्च विमोहयति. अतो भगवताऽमोहितोपि स्वयैव माययाजोपि सन् स्वयमेव विमोहितः ॥४४॥

तद् युक्तमेवेत्याह तम्यामिति.

**SRI SUBODHINI:** Lord Brahma, had set to "infatuate" our Lord Krishna, and, in turn, he got "infatuated"

through the power of our Lord's will. How did this happen? In the verse, it is said, that, no one is capable of causing illusion or infatuation in the mind of Lord Vishnu (Lord Krishna) - but Lord Vishnu, can cause illusion and infatuation in the minds of everyone, in this universe. But, our Lord, did not cause, illusion or infatuation in the mind of Lord Brahma, here. However Lord Brahma, got illusion with his own "illusory" power, although, he is hailed as "birthless" (AJANMA). In other words, he had set out to put our Lord in illusion but got into illusion himself, with the same power, which, he wanted to use on our Lord!

It was indeed, appropriate, that Lord Brahma, should get into this "illusion". This is described in the next verse.

तम्यां तमोवन्नैहारं खद्योतार्चिरिवाहनि।

महतीतरमायैश्यं निहन्त्यात्मनि युञ्जतः ॥४५॥

**VERSE 45 Meaning:** "Like in a dark night, the darkness created by the mist is not noticed, and like in bright daylight, the small light of the firefly is also not noticed, in the same way, if ordinary people, try to cause illusion on Mahātmās and great people, then, these ordinary people, will not be able to do any harm to these great and noble persons. On the contrary, the power of these great and noble persons, not only destroys the power of illusion of these ordinary persons, but destroys these people also."

**श्रीसुबोधिनी :** तमिस्रा रात्रिस्तमी, तस्यां नैहारतमोवद् लोकस्य व्योमोहार्थं नीहारादप्यन्धकारो जायते. स चेद् रात्रौ भवेत्, सोपि न दृश्येत. लोकानामदर्शनं त्वन्यथैव सिद्धमतो महामायायुक्ते भगवत्यन्या माया स्वपदमेव न प्राप्नोति, किं पुनः कार्यं प्राप्स्यति? एवं मोहकसाधर्म्येण ब्रह्ममायाया अप्रयोजकत्वमुक्त्वा भगवदग्रे ब्रह्मणोऽप्यप्रयोजकत्वमाह खद्योतार्चिरिवाहनीति. अहनि खद्योतार्चिः स्वयमपि न प्रकाशते; कुतो घटादीन् प्रकाशयिष्यति?

दूरे सूर्यप्रकाशनाशा. अत एव महतीतरस्य माया वा ऐश्यमीशत्वं वा  
युञ्जतः पुरुषस्य महतो मायैश्यं प्रयुञ्जतो मायामैश्यं च निहन्तीत्यर्थः  
॥४५॥

एवं चिन्ताकुलिते ब्रह्मणि भगवान् स्वरूपं प्रदर्शितवानित्याह तावदिति.

**SRI SUBODHINI:** Generally, people get infatuated by the early morning dew or mist - they think that, the night is still there. But, if the same mist were to try to create darkness, in a night which is already very dark (i.e. dead of the night), then, the petty little darkness, created by the mist cannot be seen at all! It is useless indeed, as people are unable to see anything, anyway, during a dark night! In the same way, there is no power at all for small-time conjurers to cause any problem or harm to our Lord, who has enveloped this universe, with His own power of Māya. Nothing is comparable to our Lord's Māya or power of illusion as no other power can stand against our Lord's power!

In the same way, both our Lord Krishna and Lord Brahma, had their own powers of Māya or illusion. Although seemingly, these two powers looked alike, Lord Brahma's power became futile, in the face of our Lord's own power. Lord Brahma's power of Māya, became ineffective in every way. In the verse, the futile nature of Lord Brahma's power is re-emphasized through the reference to the light of a firefly, which in the presence of the mighty sun, during the day, cannot give any light at all! This firefly cannot even light a small pot, let alone the mighty sun! if it entertains, a desire to light the sun, during the day, how foolish this very desire will be? In the same way, when Lord Brahma himself cannot do or achieve anything, by himself, when our Lord was present, what can his power of Māya, achieve, when confronted by



the power of our Lord? Hence, these powers of ordinary people get destroyed when they are aimed at noble and great persons. In fact, the people and persons, who conjure up these powers, get themselves destroyed in this process!

When Lord Brahma, got now, in this manner, filled with concern and anxiety, our Lord, then, showed to Lord Brahma, His Divine Form and this is described, in the next verse.

तावत् सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात्।  
व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ॥४६॥

**VERSE 46 Meaning:** "While Lord Brahma was seeing, instantly, at the same time, all the calves and the cowherd boys, came to be seen, having changed into blue colour and wearing the brilliant Pitambara dress (of Lord Vishnu or Shri Krishna)."

**श्रीसुबोधिनी :** यावदयं विचारयति तावत् पश्यत एवाजस्य सतस्तत्क्षणादेव सर्वे वत्सा पालाश्च घनश्यामा व्यदृश्यन्त नीलमेघश्यामा भाता, ब्रह्मणा वा दृष्टाः . सर्वे च पीतपट्टाम्बरधारिणः ॥४६॥

**SRI SUBODHINI:** Lord Brahma was still thinking, anxiously, when, instantly, while Lord Brahma was seeing, all the calves and the cowherd boys, became of the colour of blue like the clouds and everyone of them had worn the Pitambara dress. Lord Brahma saw this Divine Leela of our Lord!

चतुर्भुजाः शङ्खचक्रगदाराजीवपाणयः।  
किरीटिनः कुण्डलिनो हारिणो वनमालिनः ॥४७॥

**VERSE 47 Meaning:** "Lord Brahma saw all of them with Four Hands, carrying and holding the conch, the discuss, the mace and the lotus flower. They were all

adorned with beautiful crowns, earrings, garlands and were also wearing the garland of the five wild flowers (VANAMĀLA)."

**श्रीसुबोधिनी : चतुर्भुजाः—** यस्य यस्य धर्मस्य प्राकट्यार्थं यादृशो वैकुण्ठमूर्तिस्तादृशा एत इति भुजादयो निरूप्यन्ते- चत्वारो भुजाः प्रत्येकं येषां, शङ्खचक्रागदाराजीवानि प्रत्येकं पाणिषु येषाम्, राजीवं कमलम्, सर्वे किरीटिनः किरीटाभरणयुक्ताः कुण्डाभरणयुक्ता मुक्ताहारयुक्ता वनमालायुक्ताश्च ॥४७॥

**SRI SUBODHINI:** Our Lord in Sri Vaikuntam has this form of 4 hands with a view to express and exhibit His various Divine qualities and attitudes. Here also, our Lord showed all these calves and cowherd boys, with 4 hands carrying the discus, conch, mace and the lotus flower. Everyone of them were wearing a beautiful crown. In the ears, they had worn brilliant earrings, and were seen adorned with garlands of pearls. All of them wore also the garlands made of 5 forest flowers, (which the Lord always wears and is very fond of). In this way, Lord Brahma saw them all!

The above Divine vision of having 4 hands and wearing crowns etc. are also seen in those Devotees, who have attained the liberation of "merger" with our Lord (SĀYUJYAMOKSHAM). *But these devotees will not have the symbol of Goddess Laxmi, in their chest which is considered as unique to our Lord only.* But all this was seen by Lord Brahma, in these cowherd boys and others. This is described in the next verse.

**श्रीवत्साङ्गददोरलकम्बुकङ्कणपाणयः।**

**नूपुरैः कटकैर्भाताः कटिसूत्राङ्गुलीयकैः ॥४८॥**

**VERSE 48 Meaning:** "They were all seen with the

"Srivatsa" (Goddess Laxmi) symbol in their chests; they had arm bands in their arms; various ornaments embedded with precious stones; in the wrists they had three strands (like the conch) of bangles, anklets, bracelets, waist belts and were seen brilliant with rings on their fingers."

**श्रीसुबोधिनी** : सारूप्यं गतानामप्येतद् भवतीत्यसाधारणान् श्रीवत्सादिधर्मानाह. श्रीवत्सो दक्षिणावर्तरोमरेखा, अङ्गदं बाहुवलयं, दोरत्नानि दोषां बाहूनां रत्नानि; बाहव एव वा रत्नानि, कम्बुसदृशानि कङ्कणानि - एतत्सहिताः प्रत्येकं पाणयो येषाम्. नुपूरैश्चरणाभरणैः कटकैर्हस्ताभरणैश्च भाताः, कटिसूत्रेणाङ्गुलीयकैश्च भाताः ॥४८॥

**SRI SUBODHINI**: They were seen with the symbol of Goddess Laxmi 'Sri Vatsam' (a small strand of hair on the right side of the chest) arm bands, ornaments of precious stones (or their hands themselves looked like the precious stones), bangles, of three strands, like a conch; - all these were seen in the hands, of each one of them. Their legs were adorned with anklets and their wrists with bracelets (and waist-belts) and all of them looked brilliant with rings in their fingers.

**आङ्घ्रिमस्तकमापूर्णास्तुलसीनवदामभिः।**

**कोमलैः सर्वगात्रेषु भूरिपुण्यवदर्पितैः ॥४९॥**

**VERSE 49 Meaning**: "All of them were, now, seen wearing, a huge garland made of soft and sacred Tulasi leaves (basil leaves) offered by very fortunate and loving devotees of our Lord. This garland fully covered their bodies from head to toe."

**श्रीसुबोधिनी** : तुलसीनूतनमालाभिराङ्घ्रिमस्तकं नखशिखाग्रपर्यन्त-मासमन्तात् पूर्णास्तानि च दामानि कोमलतुलसीनिर्मितानि सर्वगात्रेषु च पृथक्पृथक् समर्पितानि. समर्पकाश्च भूरिपुण्यवन्तः ॥४९॥

असाधारणं भगवद्भावं तत्र वर्णयति चन्द्रिकेति.

**SRI SUBODHINI:** The garlands of newly plucked Tulasi leaf now covered their bodies from head to toe and these garlands were made of very soft Tulasi leaves. All the different parts of the body were covered individually by several such garlands. *Those, who had offered these garlands to our Lord, are considered as being very fortunate and lucky!*

In the following verse, the extraordinary Divine Bhāva or attitude, on their part, is being described.

चन्द्रिकाविशदस्मेरैः सारुणापाङ्गवीक्षितैः।

स्वकार्थानामिव रजःसत्त्वाभ्यां स्रष्टृपालकाः ॥५०॥

**VERSE 50 Meaning:** "They were all seen now, by Lord Brahma, as having very beautiful and clear soft smiles, which exhibited the love of our Lord, for fulfilling the various wishes and prayers of His devōtees, through His Divine quality of Satwa. They were also seen having eyes like the sun, whose special way of looking, made the rise of desires and wishes, in the minds of His devotees, through the power of our Lord's Rajasic Divine quality".

श्रीसुबोधिनी : चन्द्रिकावद् विशदाः स्मेरा मन्दहासा, अरुणान्यपाङ्गवीक्षितानि; स्मेरैर्वीक्षितैश्च स्वकार्थानां भक्तपुरुषार्थानां स्रष्टृपालका जाताः . वीक्षितैः पुरुषार्थानामुत्पत्तिः स्मेरैः पालनम्, तत्रोपपत्तिं वदन् दृष्टान्तमाह रजःसत्त्वाभ्यामिवेति. अरुणवर्णत्वाद् वीक्षितं रजस्तुल्यं, शुभ्रत्वात् स्मेरं सत्त्वतुल्यं, रजसोत्पाद्यते सत्त्वेन परिपाल्यते ॥५०॥

**SRI SUBODHINI:** They were seen with very clear soft smiles like the moon's light and "looks" through the eyes reddish like the sun - *these two ways (smile and look) are used by our Lord, to originate desires and fulfill the same, in the minds of His devotees.* The example is given

here by explaining that through the quality of Rajas, desires get originated and through the quality of Satwa, the same desires get fulfilled. The example is very apt here. The "smile" is compared to the "Satwa" quality of our Lord -as it is soft, transparent, and clear! And hence through this "smile" our Lord rules and protects His devotees. The "look" of our Lord is "reddish" in nature, hence considered as "Rajasik" and the Lord, originates everything through this "look".

आत्मादिस्तम्बपर्यन्तैर्मूर्तिमद्भिश्चराचरैः।

नृत्यगीताद्यनेकार्हेः पृथक्पृथगुपासिताः ॥५१॥

**VERSE 51 Meaning:** "Lord Brahma saw now this extraordinary vision - From Lord Brahma to the humble grass, everything in this universe, both animate and inanimate, through their respective forms, dancing and singing, were doing different kinds of worship and service to our Lord."

श्रीसुबोधिनी : किञ्चात्मा ब्रह्मा, स्तम्बस्तृणस्तम्बो; ब्रह्मादितृणस्तम्ब-पर्यन्तैराधिदैविकैर्मूर्तिमद्भिर्विग्रहवद्भिश्चराचरैः स्थावरैर्जङ्गमैश्च पृथक्-पृथगुपासिता इति सम्बन्धः. पृथगुपासने हेतुर्नृत्यगीताद्यनेकार्हेः— यथाधिकारं स्वस्य धर्मा भगवत्सेवोपयिकाः पृथक् पृथक् सन्तीति सर्वेषां पृथगुपासनम् ॥५१॥

**SRI SUBODHINI:** *From Lord Brahma to the humble blade of grass, both animate and inanimate objects, in this universe, were now seen, worshipping our Lord, in various ways, through their divine selves. The reason for doing, different kinds of worship of our Lord was that, this worship, was done by them, according to their individual merit and "deserving". They now, worshipped our Lord, through various ways including dancing and singing.*

अणिमाद्यैर्महिमभिरजाद्याभिर्विभूतिभिः।

चतुर्विंशतिभिस्तत्त्वैः परीता महदादिभिः ॥५२॥

**VERSE 52 Meaning** "The eight Siddhis (Supernatural Powers) like ANIMA (the power to transform oneself as small as an "atom") and the supernatural powers like Māya (the Lord's power to create "illusion"), the Primordial principles of creation, (which are twenty-four in number), all of them, were seen, now serving our Lord."

श्रीसुबोधिनी : अणिमाद्यष्टैश्वर्यैरपि सेविताः . अणिमादीनां महित्वं माहात्म्यरूपत्वं, अजाद्या विभूतयः. उत्पत्तिव्यतिरेकेणैव स्वस्योत्पत्तिभावमन्येषां चोत्पत्तिं सम्पादयति या शक्तिः साजा, सादिर्यासां लक्ष्म्यादीनां, ताभिरपि प्रत्येकमुपासिताः. चतुर्विंशतितत्त्वाभिमानिन्यो देवताः ॥५२॥

**SRI SUBODHINI:** The Lord was served by the eight great Siddhies of Yogic powers (like Anima) and also by the Yogamāya of our Lord. The word "AJA" denotes, the power of our Lord, Yogamāya, who is not created by anyone but looks, as though, she has been created; she is also the cause for the origination and creation of everyone else. Goddess Laxmi and other Divine Goddesses have this power of "creation". *All these powers, now, came to serve and worship our Lord, individually. The presiding deities of the 24 cosmic principles, were seen, now, worshipping and serving our Lord, individually. Thus the entire universe, was seen serving and worshipping our Lord.*

कालस्वभावसंस्कारकामकर्मगुणादिभिः।

स्वमहिध्वस्तमहिभिर्मूर्तिमद्भिरुपासिताः ॥५३॥

**VERSE 53 Meaning:** "The spiritual factor of Time (Kāla), attributes, inherent qualities, desires, action and various objects/materials, expressing individual qualities,



now, were seen, serving our Lord, having taken their distinctive forms! The powers of these factors were lost in the presence of the most exalted glory of our Lord."

श्रीसुबोधिनी : कालादयोप्यभिमानिदेवाः गुणाः सत्त्वरजस्तमांसि;  
आदिशब्देन नामसृष्टिवर्गः सर्वोप्यासन्यादयश्च तेषां माहात्म्यमाह  
स्वमहिध्वस्तमहिभिरितिस्वमहिमैव ध्वस्तो महिमाम्येषां यैः, भगवन्महिम्ना  
वा ध्वस्तमहिमानः ते च सर्वे मूर्तिमन्तः, तैरपि पृथक्पृथगुपासिताः  
॥५३॥

धर्मानुक्त्वा स्वरूपमाह सत्येति.

**SRI SUBODHINI:** The presiding deities of "Time" and others, also have "ego" of their own. In this creation, the Lord has provided the three primordial qualities of Satwa, Rajas and Tamas, in all Beings, of endless varieties, infusing, all of them, with the vital Prāna or life. Shri Mahāprabhuji gives two meanings for the words used, in this verse, "Having got their own glory destroyed". (1) These "egoistic" presiding deities of the various factors/qualities explained, as above, have destroyed the glory of many others. (2) The glory of all these celestial deities has been destroyed by the glory and greatness of our Lord. *All these spiritual factors of Time (Kāla) and others, had now taken, their own respective celestial forms, and were seen, individually worshipping and serving our Lord!*

Having thus, described, their various actions, the next verse described their "nature" (SWAROOPA).

सत्यज्ञानानान्तानन्दमात्रैकरसमूर्तयः।

अस्पृष्टभूरिमाहात्म्या अपि ह्युपनिषद्दृशाम् ॥५४॥

**VERSE 54 Meaning:** "All these cowherd boys and calves (were now seen by Lord Brahma) as the symbols of the ultimate Truth (SATYAM), of the Highest Jñāna or

spiritual wisdom, limitless, having forms consisting of only pure spiritual Bliss, having eyes of the highest Divine knowledge of the self (Ātma) - and even the Mahātmās could not understand the glory and greatness of these cowherd boys and the calves!"

**श्रीसुबोधिनी :** सत्यंज्ञानमनन्तशब्देन दोषाभावः इतरान्यत्वमानन्दश्च स्वरूपे दोषाभावोप्यवश्यं वक्तव्यः. तन्मात्रा एकरसा मूर्तयो येषां; रसभेदस्तु विजातीयसंश्लेषाद् भवति. उत्कर्षमाहास्पृष्टभूरीति- उपनिषद्दृग्भिरपि न स्पृष्टं भूरि माहात्म्यं येषाम् ॥५४॥

**SRI SUBODHINI:** All these symbolized Truth, wisdom (Jnāna) and spiritual Bliss. The word "limitless" (Ananta) is used here, with the specific meaning that all of them were "blemish free" and also were "extraordinary" in comparison to the "worldly" people. In other words, they were all seen as "supernatural" (ALOUKIK). Through the word "Ānanda" (spiritual Bliss) it is mentioned, that, none of the individual forms, had, any "blemish" as all these Divine forms were pure and blemish-free.

When the Divine Rasa (Relish) Form of these boys and calves is mixed with materials/attitudes which are empty of Rasa or Relish, then, there is a division in the expression of Rasa or Relish or the expression of this Rasa gets lost. But, here, there was no "mixing" at all (with objects/materials which are empty of Rasa or Relish). Our *Shri Āchārya Shri Mahāprabhuji*, making this more clear, says, that, even those, who have attained the highest spiritual wisdom, as explained, in the Upanishads, were, unable to understand and appreciate the glory and greatness of these cowherd boys and calves. i.e. All of them, were, seen, like this, by Lord Brahma!

In this manner, after describing everyone, as consisting of our Lord's form only, in the next verse, it is mentioned, that Lord Brahma, also, got the same vision.

एवं सकृद् ददर्शजः परब्रह्मात्मनोखिलान्।

यस्य भासा सर्वमिदं विभाति सचराचरम् ॥५५॥

**VERSE 55 Meaning:** "In this manner, Lord Brahma saw, everyone as the symbol of Parabrahman (ultimate Truth). He saw, that all of them in this universe, were conscious and lit with the light of life (and seen) through the eternal light and brilliance of Parabrahman."

**श्रीसुबोधिनी :** एवं सर्वमेव भगवत्स्वरूपं वर्णयित्वोपसंहरंस्तस्य दर्शनमाह. अजो ब्रह्माप्येवं सकृदेव ददर्श सर्वानेव परब्रह्मात्मनः परब्रह्मरूपान्; एकं हि परब्रह्म प्रसिद्धं, दृश्यते त्वनन्तरूपमिति. नन्वेकेन ब्रह्मणा कथमेतावन्तो दृष्टास्तत्राह यस्येति. यस्य भगवतो भासेदं सर्वमेव सचराचरं विभाति. अतो भगवदिच्छयैव भगवद्भासा सर्वज्ञो ज्ञातः ॥५५॥

Lord Brahma, saw, all of them, as the manifestation of the Parabrahman. "Parabrahman" is only "ONE" - this is well known. Although it is "ONE", it has many forms. Lord Brahma also, is, here, an individual personality only i.e. he was the only "one" here. Then in what manner and method, with which, he saw all of these? Removing this doubt, *our Shri Mahāprabhuji says, that, due to our Lord's "brilliance" (PRAKĀSH), all other beings and objects get "lit" and are "seen". Hence, due to the will and desire of our Lord, only Lord Brahma was able to see, all these forms. Now, with the Grace of our Lord, Lord Brahma,, understood clearly, everything, saw everything properly and understood everything, fully.*

ततोतिकुतुकोदवृत्त्य स्तिमितैकादशेन्द्रियः।

तद्भाम्नाभूदजस्तूष्णीं पूर्वेव्यन्तीव पुत्रिका ॥५६॥

**VERSE 56 Meaning:** "Our Lord's "brilliance and Power" quietened, all the 11 senses of Lord Brahma. Hence, Lord Brahma turning his eyes downward, stood, fully silent and overwhelmed. (by the Grace of our Lord and His Darsan)! He stood there like the "puppet" which is placed, near the presiding deity of a city or village, at the time of worship of the latter. The presiding deity is duly worshipped by everyone, but the "puppet" is kept nearby and no one offers any service or worship to it. Hence, we have to understand that, just by, residing or being situated, at the same place, no one gets the "right" to get the same treatment which is accorded to someone else. Here the example of the "puppet" (PUTLI) and the presiding deity is very apt. Both remain in the same place but the presiding deity is worshipped and the puppet is not worshipped - although, both of them are seen, in the same place. In the same manner, all of them saw Lord Brahma, being present; even then, they "ignored" Lord Brahma and this "ignoring" made the "power and brilliance" of Lord Brahma, decline and this, is, indeed, appropriate.

**श्रीसुबोधिनी :** ततोतिकुतुकेनातिसन्तोषेणोद्वृत्त्य दृष्टीः परावृत्त्य स्तिमितान्येकादशेन्द्रियाणि यस्य तादृशो जातः. तेन हर्षादपि स्तोत्रे न समर्थो जातः. अशक्यं च स्तोत्रं, प्रदर्शितस्य मनसाप्याकलयितुमशक्यत्वात्. हेत्वन्तरमप्याह तद्धाम्नाभूदिति. भगवत्तेजसा निष्प्रतिभो ब्रह्मा तूष्णीमासीत्. तत्र दृष्टान्तो लौकिकः पूर्देव्यन्ती पुत्रिकेव— पूर्देवी सर्वैरेव पुरवासिभिः पूज्यते, न तु तन्निकटस्था पुत्रिका; न हि समानदेशस्थितिमात्रेण पूजार्हता भवति. अतस्तदानीं दृष्टैः सर्वैरेवायमुपेक्षित इति निष्प्रतिभत्वमुचितमेव ॥५६॥

एवमप्रयोजके ब्रह्मणि जाते भगवांस्तद्रूपमुपसंहतवानित्याहेतीरेश इति.

Thus, when Lord Brahma's "brilliance" declined on seeing the extraordinary Divine Leelas, of our Lord, (the reason is that Lord Brahma's efforts had failed), our Lord,

then, caused, the disappearance of His Divine forms. This is described in the next verse.

इतीरेशेऽतर्क्ये निजमहिमनि स्वप्रमितिके.

परत्राजातोऽतन्निरसनमुखब्रह्मकमितौ।

अनीशेपि द्रष्टुं किमिदमिति वा मुह्यति सति

चछादाजो ज्ञात्वा सपदि परमोजाजवनिकाम् ॥५७॥

**VERSE 57 Meaning:** "Lord Brahma, now got fully attracted and "infatuated" to the Divine form of our Lord, as Parabrahman, - which is "beyond" all kinds of logic and discussion, self-refulgent, (i.e. self-illuminated - you do not need anything else to illumine this Truth) beyond the primordial nature (PRAKRUTI), the Truth, which negates, everything else other than itself (i.e. Parabrahman) and which is propounded, in this exalted manner, by the Upanishads - in our Lord, who is the Parabrahman, shining and endowed with extraordinary glory and greatness, Lord Brahma got infatuated by asking this question, "what is this?" - and when, his capacity, even to have Darsan of this most extraordinary and Divine form of our Lord, got lost, then, our Lord, out of His great compassion, removed this vision of Lord Brahma, and put the curtain of His "Māya" on Lord Brahma."

**श्रीसुबोधिनी :** इत्यमुना प्रकारेणेशे वाक्यतौ द्रष्टुमप्यनीशे मुह्यति च सति तस्य मोहादिक्लेशं ज्ञात्वाजाजवनिकां मायारूपतिरस्करिणीं चछादाच्छादितवान्, तदुपरि प्रसारितवान्, यथा ब्रह्मणो दर्शनं न भवति. उद्घाटितमाययैव तेषां दर्शनं, न तु निर्माणमत आच्छादनेऽदर्शनं युक्तमेव. ननु ब्रह्मणो मोहे दर्शने च को हेतुस्तत्राह निजमहिमन्यतर्क्ये इति— भगवतोऽसाधारणमहिमान्येषां तर्कविषयोपि न भवति, अतः कथं द्रष्टुं शक्यते ज्ञातुं वा? तदेव कुतस्तत्राह स्वप्रमितिक इतिस्वस्यैव भगवत एव प्रमितिर्यस्य; केवलं स्वसंवेद्यमेव तद् न त्वन्यसंवेद्यम्. तत्रापि हेतुरजातः परत्रेति—



प्रकृतेः परः सः, प्रकृतौ चान्ये, अतो यत्र भगवांस्तन्नान्यो नास्तीति भगवत्संवेद्यमेव भगवन्माहात्म्यम्. ननु श्रुत्वा कथं न ज्ञायते? तत्राहातन्निरसन-मुखब्रह्मकमिताविति. ब्रह्मव्यतिरिक्तस्य निरसनद्वारैवोपनिषदो ब्रह्मस्वरूपं बोधयन्ति न तु साक्षादाहत्य, सङ्केतग्रहाभावात्. वैदिकव्यवहारेपि यावदयं बहिर्मुखस्तत्र प्रविशति तावद्बहिर्निरसनेनैव प्रवेशनीयः, प्रविष्टस्तु तद्भावमेव प्राप्स्यतीति स्वसंवेद्य एव भविष्यति. अतः प्रथमाधिकारे श्रुतिस्तथैवा" हाथात आदेशो नेति नेतीति. अतः श्रुतयोप्याहत्य न वदन्तीति युक्तमेव तस्य द्रष्टुमशक्तिर्मोहश्च ततो दुःखं चेति ॥५७॥

**SRI SUBODHINI:** When Lord Brahma, got infatuated, in this way, he could not even see this "extraordinary" vision. Due to this, he became very unhappy. On seeing Lord Brahma's discomfiture, our Lord, out of His Grace, removed this "Divine vision" with His Power of Māya or illusion. Thus Lord Brahma, due to this curtain of Māya, placed by our Lord, was not able to have the previous precious "extraordinary" Divine vision.

In the first instance, Lord Brahma, was able to see our Lord's form, in all the cowherd boys and the calves, as our Lord had removed the curtain of His Māya from Lord Brahma. In fact, in reality, these boys and calves, were, indeed the forms of Parabrahman. Now, our Lord put again, on Lord Brahma, the curtain of His Māya and due to this, Lord Brahma, was not able to have the "Divine vision" i.e. the ordinary "worldly" vision of things/objects (as we see in the world) was restored to him.

Lord Brahma got "infatuated" and was not even able to see the "vision" of our Lord. What is the reason for this? *It is entirely due to the glory and greatness of our Lord and no one can fully understand, our Lord's true glory!* Not only this, then, what is the nature of our



Lord's Glory? *None, can discuss or decipher also, through a dialogue. Hence, how can anyone, even attempt to see or understand our Lord, in any manner whatsoever, let alone fully?*

What is the reason for this glory and greatness of our Lord? Answering this, it is said, in this verse, *that our Lord is "understandable to Himself only or He only can understand Him fully"* (SWAPRAMITIKAHA). Only the Lord can understand Himself as to how He is? And "what is My glory and greatness?" In other words, our Lord is *"understandable or to be fully known by Himself" only* (SWA SAMVEDHYA). "He can be understood only by Himself" and none else can even hope to understand Him. Others cannot understand, our Lord at all. These are two reasons for the same.

(1) *Our Lord is "unborn"* (AJATAHA) - He is birthless, hence, He is everlasting and ever-existing - has no "beginning" as He is the originator of everything. All others are "born" i.e. all the others have a "beginning". Our Lord is the "First" among everyone and hence "No one else can understand Him" as He is the "First".

(2) *"Beyond Prakruti"* (PARATRA) - our Lord is beyond the primordial nature. Everyone and everything else, are under/within the ambit and control of this inexorable primordial nature, and hence, those, who are under the control of this inexorable primordial nature, can never understand the "ONE" who is beyond this nature. In fact, this "PRAKRUTI" is a hand-maid and puppet of our Lord. Hence, when the Lord is beyond this Prakruti, there is nothing of Prakruti which can be seen in or attributed to our Lord.

Due to the above two fundamental reasons, no one

can understand our Lord, *as the Lord can be understood by the Lord Himself only!*

Another question can arise now. Can someone understand fully, the greatness and glory of our Lord, when it is heard from someone? No one can understand, even after hearing! Shri Mahāprabhuji says, that, in this verse, the words *"even the Upanishads cannot describe fully the real nature of Parabrahman"* are used. The Upanishads attempt, with great difficulty, through the process of "elimination" - i.e. indicating all the objects, which are not Brahman, the Upanishads try to inculcate into our minds, the "real" nature of Brahman. Even the Upanishads cannot say, exactly, the true nature of Brahman viz. "this is the real nature of Brahman" as there is nothing else, which can be compared to Brahman and hence, there is no way, the Upanishads are able to speak about the "real" nature of Parabrahman!

Even according to the Vedas, it has been clearly explained, that, when the "worldly" Jiva or Soul, enters into Brahman, after giving up it's attachments to the things/objects of the outside world and after removing it's "outgoing" nature (outgoing nature consists of feeling that "I am a body, consisting of senses etc.). *Only on giving up this attitude of one's attachment to the body idea, the soul gets ready to enter into Brahman. On the entry of the soul, into Parabrahman, it attains the status of being Parabrahman. In other words, the imperishable 'soul' (AKSHARA) becomes the ultimate truth of Parabrahman. This "soul" only can understand the true nature of the glory and greatness of our Lord. Hence till the destruction of "ignorance" (AVIDHYA) in the soul, the scriptures say, pointing out to the true nature of the Brahman, in a negative way, "NETI NETI" (not this, not this). This is*

done by the scriptures to enable the true spiritual aspirant, to remove all that which is not Brahman at all! In this manner, even the scriptures are not able to describe about the "real" nature of Prabrahman, through "complete understanding", i.e. the scriptures also "fail" in their attempt to describe the real nature of Brahman.

Now Lord Brahma was not able to see the Holy vision of our Lord. He got "infatuated" and due to this, he became unhappy. Describing like this, is indeed, very appropriate.

Our Lord, put the curtain of "Māya" on Lord Brahma, due to which Lord Brahma, became unconscious and fell down. After sometime, he got up. This is described in the next verse.

ततोर्वाक् प्रतिलब्धाक्षः कः परेतवदुत्थितः।

कृच्छ्रादुन्मील्य वै दृष्टीराचष्टेदं सहात्मना ॥५८॥

**VERSE 58 Meaning:** "Although getting up, after passing through death, Lord Brahma, got back his external vision, opened his eyes with great difficulty and saw both himself and the universe."

**श्रीसुबोधिनी :** भगवतैवं कृते मूर्छित एव ब्रह्मा पतितस्ततः कियत्कालानन्तरमुत्थितः, अर्वागेव प्रतिलब्धमक्षं ज्ञानं येन. लोकदर्शनार्थमेवोत्थितो न तु भगवद्दर्शनार्थमिति व्यर्थमस्योत्थानमिति दृष्टान्तमाह परेतवदिति. यथा मृत उत्तिष्ठति केनचिन्निमित्तेन तथायमप्युत्थितः. पूर्वं मृतो मूर्छितः पश्चादुत्थित इति वा. कृच्छ्रादतिकष्टेनैव दृष्टीरुन्मील्येदं जगदेव दृष्टवान् ॥५८॥

**SRI SUBODHINI:** Lord Brahma awakened after some time, and on getting back his consciousness, he got up to see this universe and he did not get up to see our Lord exclusively. Hence his getting up can be considered

as a "waste". An example is given here, to enable us to understand, the condition of Lord Brahma. 'When a dead man, gets revived due to some reason, and gets up - in the same way, Lord Brahma, also got up or he got revived from his earlier state of unconsciousness. With great difficulty, Lord Brahma, opened his eyes and saw, only the universe!

**सपद्येवाभितः पश्यन् दिशोपश्यत् पुरःस्थितम्।**

**वृन्दावनं जनाजीव्यं द्रुमाकीर्णं समाप्रियम् ॥५९॥**

**VERSE 59 Meaning:** "He, then, saw, all the four sides and was able to see, in his front the Brindavanam forest, filled with objects and things which are loved by everyone and also dense with trees, which are very useful for the livelihood of the persons living there."

**श्रीसुबोधिनी :** ततः सपद्येवाभितः पश्यन् दिशोपश्यत्, ततः पुरःस्थितं वृन्दावनं चापश्यत्, ततस्तस्मिन् वने जीवनार्थमागताँल्लोकानप्यपश्यत्, तदाह जनाजीव्यमिति. द्रुमाकीर्णमिति, द्रुमैर्व्याप्तं; न तु शून्यारण्यम्. समं च तदासमन्तात् प्रियं च ॥५९॥

ततस्तत्रत्यान् मृगानपि दृष्टवानित्याह तत्र नैसर्गदुर्वैरा इति.

**SRI SUBODHINI:** After this coming out of the unconscious state, Lord Brahma saw, all the four sides and the quarters. Then he saw the Brindavanam forest, in front of him. After this, he saw the people, who had come to live in Brindavanam. Why did these people come to live in Brindavanam? Answering this, it is specified in the verse, that "Brindavanam" had a special feature - that it was fully dense, with trees and was not a forest which was barren. It had good plains and this pleased everyone.

After this, Lord Brahma saw also the various animals in Brindavanam, which is described in the next verse.

तत्र नैसर्गदुर्वैराः सहासन् नृमृगादयः।

मित्राणीवाजितावासगतरुदृत्तर्षकादिकम् ॥६०॥

**VERSE 60 Meaning:** "There, in the Brindavanam forest, fearsome animals like the lions, who are natural enemies of the humans, lived like good friends along with the people! *The reason for this was, that our Lord was residing there, due to which, all types of anger and greed had disappeared, from this forest and from the minds of it's inhabitants.*"

श्रीसुबोधिनी : स्वभावत एव दुष्टवैरा अप्यश्वमहिषादयः सहैवासन्, नरा मृगाश्च. किञ्च मित्राणीव. तत्र हेतुरजितस्य भगवत. आवासेन गता रुदृ तर्षा तृष्णान्येपि कामादयो दोषाः. गतरुदृत्तर्षादिकं यथा भवति तथा सहासन्निति सम्बन्धः ॥६०॥

तस्मिन् वने भगवन्तमपि पूर्ववद् दृष्टवानित्याह तत्रोद्बुद्धदिति.

**SRI SUBODHINI:** Although, having natural enmity, in this forest, Lord Brahma, saw, all types of animals and humans were living together, peacefully. They lived there, like good friends. *Why? Here, in Brindavanam, our Lord, who can never be even touched by Desire and anger, now, lived in Brindavanam and due to His Holy presence, the blemish like hatred, greed, inordinate desire and all other evil propensities had fled away. Thus, the people and others who lived in this forest, expressed great love to each other, having given up all hatred and malice.*

Lord Brahma, saw, our Lord also, like before, in the Brindavanam forest. This is explained below.

तत्रोद्बुद्धहृत्पशुपवंशशिशुत्वनाट्यं

ब्रह्माद्वयं परमनन्तमगाधबोधम्।

वत्सान् सखीनिव पुरा परितो-

विचिन्वदेकं सपाणिकवलं परमेष्ठ्यचष्ट ॥६१॥

**VERSE 61 Meaning:** "Lord Brahma now saw, as he had seen before, our Lord Shri Krishna, acting perfectly in the form of a cowherd boy, holding the curd rice in the palm of His hand! He saw the Lord, who is beyond duality (i.e. who is ONE), who is beyond, limitless and full of unfathomable spiritual wisdom, searching, like before, all the sides, for His friends and the calves."

श्रीसुबोधिनी : तत्र वृन्दावन उद्धृत्यशुपवंशशिशुत्वनाट्यं येन; वस्तुतस्त्वद्वैतं ब्रह्मैव. परं कालादिनियन्तृ, अनन्तमत एवापरिच्छिन्नम्, अगाधो बोधो यस्य. उद्धृदिति भिन्नपदं वा विचिन्वदित्यनेन सम्बध्यते, सखीन् वत्सांश्च परितो विचिन्वन्तं; विचिन्वन् यो वर्तते तमिति योजना. एकमेव वर्षात् पूर्वमेव गृहीतं कवलं हस्ते यस्य; पाणौ कवलं तेन सहितमचष्ट दृष्टवान् ॥६१॥

**SRI SUBODHINI:** *He, who is really, without a second (i.e. He is the only ONE who is real). He, who is Parabrahman, He, who had just taken the form of a cowherd boy, for the purpose of acting His role very well, He, who is "Para" (Beyond) - meaning that He is the controller of Time and all other factors, He, who is limitless, He, whose spiritual wisdom is unfathomable, - Lord Brahma saw, our Lord Krishna, like before!*

In this verse, two qualifications have been given for our Lord viz. (1) He was searching for the calves and (2) carrying the curd rice in His hand. Lord Brahma, had seen our Lord, in this way only, one year before. Absolutely, there was no difference between the earlier scene and this one.

दृष्ट्वा त्वेरण निजधोरणतोवतीर्य-

पृथ्व्यां वपुः कनकदण्डमिवानिपात्या।

स्पृष्ट्वा चतुर्मुकुटकोटिभिरङ्घ्रियुग्मं -

नत्वा मुदश्रुसुजलैरकृताभिषेकम् ॥६२॥



**VERSE 62 Meaning:** "On having the Holy vision of our Lord, in this manner, Lord Brahma, got down from his swan (His carrying vehicle), prostrated to our Lord, falling like a golden rod, fully on the ground, touched the Holy feet of our Lord, with the top portion of his 4 crowns (4 heads had 4 crowns) and he bathed our Lord's feet, with tears of joy, flowing from his eyes."

श्रीसुबोधिनी : ततो भगवन्तं दृष्ट्वा त्वरेण निजधोरणतो विमानादवतीर्य  
विमानं परित्यज्य भूमौ समागत्य पृथिव्यां स्वस्य वपुः  
कनकदण्डमिवासमन्तात् पातयित्वा परिवर्तनेन चतुर्मुकुटकोटिभिरङ्घ्रियुगं  
स्पृष्ट्वा पुनर्वाचापि नत्वाश्रुजलैः प्रेमाश्रुभिः पादयुग्मस्यैवाभिषेकमकृत ॥६२॥

**SRI SUBODHINI:** After seeing our Lord, Lord Brahma got down from his vehicle of the swan, very quickly. He fell at the feet of our Lord, fully, doing his prostration, like a golden rod falling flat, and touched the feet of our Lord, with the top portion of his four crowns. He prostrated also through his words. He then bathed the Holy feet of our Lord, with the copious tears of joy, from his eyes.

उत्थायोत्थाय कृष्णस्य चिरस्य पादयोः पतन्।  
आस्ते महित्वं प्राग्दृष्टं स्मृत्वा स्मृत्वा पुनः पुनः ॥६३॥

**VERSE 63 Meaning:** "Lord Brahma, remembered again and again the glory and greatness of our Lord, which he had seen before, and due to this, he prostrated to our Lord, again and again, by getting up and doing his prostrations to the lotus feet of our Lord, again and again."

श्रीसुबोधिनी : ततोति पुनःपुनरुत्थाय कृष्णस्य पादयोः पतन्  
स्तब्ध इवास्ते. तत्र हेतुः प्राग्दृष्टं महित्वं पुनः पुनः स्मृत्वा ॥६३॥

**SRI SUBODHINI:** Lord Brahma, got up again and again and then prostrated to the Holy feet of our Lord,

again and again. After one prostration he remained silent for some time and this was due to his remembering the glory and greatness of the Lord, which he had seen before. No sooner, this remembrance came to him, he got up again and prostrated fully to our Lord. Thus he repeated this action, continuously.

शनैरुत्थाय विमृज्य लोचने मुकुन्दमुद्रीक्ष्य विनम्रकन्धरः।  
कृताञ्जलिः प्रश्रयवान् समाहितः सवेपथुर्गद्गदयैडतेलया ॥६४॥

**VERSE 64 Meaning:** "Then he got up slowly, swiped his eyes and he folded his hands, after seeing our Lord and with a bowing head, with great humility, and discipline and with an emotional voice coupled with a trembling body, he began to sing, the praise of our Lord" (STUTI).

श्रीसुबोधिनी : ततः पुनर्मूर्छां परित्यज्य शनैरुत्थाय नेत्रे विमृज्य ततो निर्मलचक्षुषा मुकुन्दमुद्रीक्ष्य विशेषेण नम्रा कन्धरा यस्य तादृशो जातः. ततः कृताञ्जलिः प्रश्रयवान् विनयसहितः समाहितः सावधानः सवेपथुः कम्पमानो गद्गदयेलया सरस्वत्यैडत स्तोत्रं कृतवान् ॥६४॥

॥ इति श्रीमद्भागवतसुबोधिनीं श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणेप्रक्षिप्ताध्यायेषु द्वितीयाध्यायविवरणम् ॥

**SRI SUBODHINI:** After this Lord Brahma came to his full consciousness and got up slowly. He had the Darsan of our Lord, with clear and blemish-free eyes. He lowered his head in humility and with folded hands began to sing our Lord's praise (STUTI), through the voice which was expressing his emotions and the body was seen trembling with remorse.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the thirteenth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ स्कन्धादितः चतुर्दशः ॥

## CHAPTER 14, CANTO 10,

### SRI BHAGAVATAM

स्तुतिर्ब्रह्मप्रसादश्च वत्सानां पुनरागतिः।

स्नेहोपपत्तिः श्रवणे फलं चेति निरूप्यते ॥ ( १ ) ॥

प्रथमं व्याकुलो ब्रह्मो दृष्टं रूपं वर्णयन् नमस्यति नौमीति.

**KĀRIKA 1 Meaning:** " In this chapter, 5 main topics have been described. They are (1) Lord Brahma did the "stuti" (Praise) of our Lord (2) The Lord becoming happy and pleased (3) Our Lord brings back the calves (4) The Love of our Lord (5) The result of hearing this Divine Leela (story) of our Lord.

Firstly, in the beginning, Lord Brahma, who was worried and anxious, did his stuti or praise, of our Lord's Divine form, as he saw, at that time.

॥ ब्रह्मोवाच ॥

नौमीड्य तेभ्रवपुषे तडिदम्बराय-

गुञ्जावतंसपरिपिच्छलसन्मुखाय।

वन्यस्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये-

मृदुपदे पशुपाङ्गजाय ॥१॥

**VERSE 1: Meaning:** "Lord Brahma said " Oh Lord may it please You, to hear my praise (stuti)! You are the only One Beloved Lord, who is worthy of being praised. You have taken a beautiful form of a blue colour, resembling the dark blue mist; You have worn the Pitāmbara dress, dazzling like the lightning; You are brilliant with the ear ornaments of the Gunja seed and are shining with a Crown of peacock feathers; You are fully adorned with the garlands of the forest flowers; Your body is looking beautiful with the curd rice on the palm of Your left hand, with the stick, with the flute and the shringa; Your feet is so soft; Oh Lord, who is now manifested as the son of a cowherd, May you please accept my "Praise" (stuti).

**श्रीसुबोधिनी :** "णु स्तुतौ"; स्तौमि भगवन्तम्. तत्र हेतु सम्बोधनेनाह हे ईड्येति, सर्वैरेव स्तूयतेऽतो मयापीति. प्रयोजनमनुद्दिश्य कोपि न प्रवर्तत इति किमर्थं स्तोत्रमित्याशङ्क्याह त इति— ते तुभ्यमेव त्वमेव फलं न त्वहम्, ब्रह्मप्राप्तिश्च तपोज्ञानादिभिः, किंस्तोत्रेणेति चेत् तत्राहाभ्रवपुष इति. नास्माकं फलं शब्दविषयकं ब्रह्म किन्त्वेतदेव प्रत्यक्षतो दृश्यं; तदपि प्राकृतचक्षुषैव, तत्रापि सर्वाभरणभूषितं, तत्रापि प्राकृतालङ्कारसहितं, तत्राप्येतदवस्थापन्नमिति वक्तुं तथाविशेषणान्याहाभ्रवत् मेघवद् वपुर्यस्य नीलमेघश्यामाय. तडिद्वत् पीतमम्बरं यस्य. गुञ्जाफलानामवतंसः परितो मयूरपिच्छानि तैर्लसन् मुखं यस्य. वनोदभवानां पुष्पाणां स्रग् यस्य. कवलं दध्योदनो हस्ते. वेत्रविषाणे कक्षयोः. वेणुर्जठरपटयोः. एतान्येव यानि लक्ष्माणि चिह्नानि तैः श्रीः शोभा यस्य. मृदू पादौ यस्य. पशुपस्य नन्दस्याङ्गाच्च जातो नन्दसूनुः. अनेन यथैव व्यवहारो लौकिकस्तद्विषय एव भगवानस्माकं फलरूपोस्त्वित्यर्थः ॥१॥

**SRI SUBODHINI:** " I, Lord Brahma, am doing this "Praise" (stuti)) to you, Oh Lord! as everyone in this universe, does you stuti. You only, Oh Lord! deserve to be praised, by everyone. Hence, I am also doing this stuti or "praise".

What is the necessity to do this stuti? This is answered by telling that, even a foolish person, does not start a work, without a motive or desire. "Now how will I do this "stuti" without any motive?" Explaining the purpose and motive, for doing this stuti or praise, Lord Brahma says, that "Oh Lord I am doing this stuti or praise for your sake only" (THE) Why? "You are the highest blessing and goal for me- the Holy Darsan of seeing You in this Divine form, is the reason for my praising You".

Brahman or the highest spiritual principle is usually attained by one, who does penance and attains Jnana or spiritual wisdom. Then, what is use of this stuti or praise or what can it achieve? Removing this doubt, it is explained, in this verse that "I am doing the praise of that particular Divine form of a blue colour, resembling the blue mist (GHANASHYAM). The word used here is "of Blue colour of the sky" (ABHRA VAPUSHE). Lord Brahma told that the Lord who is standing before him now, with the bluish hue and being seen through his own physical eyes, is the PHALAROOPA or the only end result or goal which a true devotee of our Lord desires to have. The Lord, who has been described, in so many words (as Shri Nārāyana) is not the "result" or "Phalam" - but this, present Holy vision of our Lord, having put on dresses and ornaments like a human boy - this is the true result or "Phalam" which is attained, by a Devotee, through, the Grace of our Lord only.

With a view to describe our Lord, who was stationed there, before Lord Brahma, Lord Brahma uses further "attribudes". Our Lord was bluish in colour like the sky, having worn the Pitāmbra dress shining like a lightning; having the ear ornaments of the Gunja seeds; with a beautiful face, dazzling; with peacock feathers, tucked in

His headgear! Looking very beautiful with garlands, made of forest flowers, holding curd rice on his left hand; dress tucked inside the folds of His dress wherein, our Lord kept, the flute and other things. Our Lord, was now shining brilliantly, with all the above things and ornaments. Our Lord, had very soft Holy feet. He is the son of Nandagopa, and hence He is doing the duty of looking after the calves. This Divine form of our Lord, Lord Brahma says, is the "goal" and "phalan" of all the spiritual endeavour, one is capable of doing. *Of course, this Darsan is available only, to those, whom, our Lord chose to Bless with His Grace!*

लौकिके प्राकृते भावे यस्य भावः स भक्तिमान्।

हीनभावं तं विदित्वा योऽन्यथा वेद सोऽधमः ॥ (२) ॥

यद् गृह्णाति यथैवायं बोधयत्यत्र लौकिके।

तत् प्रमाणमिहास्माकं नान्यद् भिन्नाधिकारतः ॥ (३) ॥

नन्वेतदेव फलत्वेन किमिति प्रार्थ्यते? प्रदर्शनार्थमेवैतदतः श्रुतिसिद्धमेव फलत्वेन प्रार्थ्यतामित्याशङ्क्याहास्यैवेति.

**KĀRIKĀS 1 and 2 Meaning:** "The devotee, who has love and attachment to our Lord's "worldly" and the "natural human" forms (as He is being seen now, by Lord Brahma), he only can be considered as a "true Devotee". And the person, who considers, this Divine form, as "lower", is not a devotee at all. He is considered as the worst among people.

For us, following the path of Devotion, the main proof and evidence/authority is our Lord's own form (i.e. whichever form our Lord takes in this world, during His "Avatāra" or descent into this world) and in whichever way. He makes us understand, about Himself. All other forms are there to cater to the needs of those, who do not



follow the path of Devotion or Bhakti or who do not deserve to follow this path of Bhakti."

**Commentary:** Our Shri Mahāprabhuji, through these, 2 Kārikās instructs us, that our Lord, out of His own desire and will, gives His Darsan to His devotees, in the Divine Form which He takes on, as per His own will and desire. Now, the Devotees should consider these Divine forms of our Lord, as the "Phalam" and "result" (of one's spiritual endeavor) and also as the "Highest Divine Principle" (PARAMATATWAM). Those people, who consider and regard our Lord's, such Divine forms, as lower in category, are, indeed, the worst among the people!

How can one say, that this Holy vision is the only "Phalam" or result? (i.e. there is nothing else to be attained and this Holy vision of our Lord is the Highest spiritual goal or realization). This form of our Lord, perhaps is only a 'show' - made by the Lord's own Maya. Hence, one should consider only the realization of the truth, as evidenced by the Holy scriptures (SRUTI), worthy of praying for. Removing, this doubt the following verse, clearly gives the answer.

अस्यैव देव वपुषो मदनुग्रहस्य स्वेच्छामयस्य

तनुभूतमयस्य कोपि।

नेशे महि त्ववसितुं मनसान्तरेण-

साक्षात् तवैव किमुतात्मसुखानुभूतेः ॥२॥

**VERSE 2 Meaning:** "Oh Lord! this Divine form of Yours', has been manifested by You, only to Bless me and out of Your own sweet will and desire. This Holy form is not made of the 5 elements and no one can ever hope to understand clearly, the true nature of this sacred form of Yours'. When even this is not possible, how can anyone

ever understand the glory and greatness of Your real Divine Self (Brahman) and of the exalted spiritual experience of Your Divine Self?

**श्रीसुबोधिनी :** एतदप्यस्माकं महत् फलम्. यस्य हि स्वरूपानुभावौ ज्ञायते तत् फलमिष्टं भवति, अस्माकं त्वेतस्यापि स्वरूपानुभावौ न बुद्धिगोचरावत इदमेव फलत्वेन धार्यादेव प्रार्थ्यते. देवेति सम्बोधनमुपास्यत्वाय. अस्यापि वपुषो महि महिमानमन्तरेणापि मनसान्तर्मुखेन विचारयुक्तेनापि मनसाहं ब्रह्मापि नेशे "कश्चिद् धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरिति पक्षं व्यावर्तयति. यद्यपीदं वपुर्मदनुग्रहं मय्यनुग्रहो यस्य— ब्रह्मकृपयैवावतारो, ब्रह्मवचनाच्च गोकुले समागमनं, ब्रह्मणि कृपयैवेदानीं प्रादुर्भाव इति. अत इदं रूपं ब्रह्मार्थमेव. तर्हि कथं न माहात्म्यं ज्ञायत इत्याशङ्क्याह स्वेच्छामयस्येति— स्वस्य येच्छा तन्मयोऽयम्. इच्छा त्वपराधेऽन्यथा भवतीति न नियमो; मय्यनुग्रहमेव करिष्यतीति. न च कालकर्मस्वभावानां नियामकत्वं, तथा सति ब्रह्मणस्तेऽनुकूला इत्यनुग्रहमेव करिष्यतीति कल्पयितुं शक्यते, अतः कालाद्यधीनत्वाभावे हेतुमाह तनुभूतमयस्येति. कोप्यहमपि. यत्रास्य रूपस्यैव महिमा न ज्ञायते तत्र साक्षाद् तवैव श्रुत्यैकसमधिगम्य— स्यात्सुखानुभूतेः स्वत एव बोध्यमानाशेषपुरुषार्थस्वरूपस्य सच्चिदानन्दरूपस्य वा. यद्यप्येतदेव तत् तथाप्यप्रतीयमानमपि फलत्वेन भिन्नतया निर्दिष्टम् ॥२॥

नन्वेवं सति कथं ज्ञानार्थं यतन्ते? तत्राह ज्ञाने प्रयासमिति.

**SRI SUBODHINI:** "This Holy form, which I am able to see, in front of me, before my very eyes, is itself a great boon (Phalam) and fortune, to all of us". That Holy form and power, which one is able to understand and experience, becomes very dear to the devotee and also the most desired ultimate goal for oneself. "We are not able to understand, the glory and greatness of even this Holy form of our Lord. Hence we pray that "May this Divine form confer the spiritual benefits which is the result of our Lord's Grace!"

In the verse, the words "Oh Lord!" denote, that, one should worship and serve this Divine form of our Lord only. "The glory and greatness of this Holy Form, even after much thinking and contemplation, I am unable to understand, even though I am Brahma".

In the Upanishads, it has been said that, "the one with the inward eye, who is fearless, saw His Divine Self" - this sort of spiritual realization is not recognized or accepted here. Why? Lord Brahma says that "You Oh Lord! has taken this Holy form, only with a view to bless me -that is - You, Oh Lord! out of your great compassion for me, answering my humble prayers, have taken this most Holy form. Oh Lord! You have been so very kind to me, that, You came down to Gokulam, on my request and even now, out of Your boundless Grace to me, You have shown Your Divine form to me. Hence, I consider, that, You have taken this Divine form, for my sake only (i.e. for Lord Brahma). Although this is the case, why is it that even I am unable to understand the true glory and greatness of this Holy Form? Answering this question, it is said, in this verse, that the Lord's sacred form is "taken as per His own will and desire."

The Lord has taken this form, out of His own sweet will and desire and even if, someone was to commit a mistake or wrong act, to our Lord, our Lord "forgives" out of His limitless Grace; as there are no "rules or regulations" binding our Lord and as everything depends upon the will and desire of our Lord. "Hence there is no rule either that the Lord will confer only His Blessings on me". On this factor of Lord's compassion and Grace, there is no control of Time and other constricting factors of action (Karma) etc. Due to this "complete freedom" (i.e. no control over this factor of Grace), on the part of

the Grace of our Lord, we can safely understand, that our Lord's Grace is sure to Bless Lord Brahma. Hence Lord Brahma thought "My Lord will bless me certainly". Why did Lord Brahma think like this? *Because, this Holy form of our Lord, is beyond the control of the factors of Time etc. as the factor of "Time and others" are able to control, only those bodies and forms, which are made of the 5 elements. This "Holy form" of our Lord is not made of the 5 elements, as this form has been manifested "out of His own sweet will". "Hence no one, not even me, can ever hope to really understand the glory and greatness of this Divine form of our Lord".* This is the reality of our Lord, being the basis of this entire creation as "SARVAROOPA" (all forms) and of the nature of "SAT CHIT ĀNANDA" (Truth - Consciousness - Bliss)? Now, reference has been made to these truths (about our Lord), separately, although it is this particular form of our Lord (Shri Krishna), which is the same and identical with these spiritual truths, referred to as the "most exalted".

If attainment of the knowledge and wisdom of Brahman, is impossible, then, why do people put efforts to achieve this wisdom? This doubt is removed, through the next verse.

ज्ञाने प्रयासमुदपास्य नमन्त एव  
जीवन्ति सन्मुखरितां भवदीयवार्ताम्।  
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभि-  
र्ये प्रायशोजित जितोप्यसि तैस्त्रिलोक्याम् ॥३॥

**VERSE 3 Meaning:** "Oh Lord! who is unconquerable! Those Devotees, giving up their efforts to attain the spiritual wisdom (JNĀNA), lead a life of complete devotion to You, through loving prostrations to You, through

their body, words and mind, after hearing from the noble Mahātmās, the glory and greatness of Your fame and stature. These noble devotees, staying wherever they are (like Holy places, temples etc.), "conquer" You, who is unconquerable! In other words they have been able to "control" You" (through their unalloyed and pure Prema for You - You become "controlled", through Your own will and volition!)

**श्रीसुबोधिनी :** ज्ञानं द्विविधं- भगवतः स्वस्य च. तत्र स्वज्ञानमपि भक्त्यैव भवतीति वक्तव्यम्. भगवज्ज्ञानं तु न कस्यापि भवति; न ह्यापाततो दृष्टे भगवान् ज्ञातो भवति नापि श्रुतः. भक्त्यापि तत्त्वं ततो ज्ञानमिति प्रवेशोपयोग्येव, तावदेवापेक्ष्यत इति. अतो ज्ञाने प्रयासमुद्ध्वमेवापास्य दूरीकृत्य तव द्वारकादिस्थानेषु स्थिता देशदोषाभावाय, यत्र क्वाप्युपविष्टा वा, सद्भिर्मुखरितां भगवदीयवार्तां स्वस्य श्रुतिगतां कर्णगतां तनुवाङ्मनोभिर्नमन्तो ये जीवन्ति ते प्रथमतः प्रसिद्धा भवन्ति. किं बहुना? तैरजितोपि भवान् जितः. अयमेको मार्गः सर्वेषां पुरुषार्थसिद्ध्यर्थं प्रसिद्धः सुगमः. आदौ स्थानस्थितानां जीविकोपद्रवाभावादः स्वतःसिद्धः सन्तश्च सर्वत्र भगवदाज्ञया परिभ्रमन्ति. तेषां चैतदेव कृत्यं, भगवद्रुणगाने ते मुखरा एव भवन्ति. तत्रापि कथायां ज्ञात्वा वक्तव्यमिति न नियमः; केवलं भगवदीया भगवत्सम्बन्धिनी वार्ता भवतु, न तूपपन्नानुपपन्ना वेति. तत्राप्यनायासेन स्वकर्णे समागता भवति. परं कायवाङ्मनोभिर्नमस्या सा. तदनुगुणतया कायवाङ्मनांसि स्थापनीयानि, न तु तत्र विरोध आचरणीयः. एतावदेव कृत्यम्. अत्र साधनं जीवनमेव, न तु कर्मकरणादिकमपि. प्रायश इति- ते चेद् भवान्तरं न कुर्युः, कालादयः प्रतिबन्धकत्वाद्वा. अतो नैनैव प्रकारेणाग्रिमतनानां निस्तारो मम त्वनेनैव स्वरूपेणेति स्वतन्त्रः पक्षो निरूपितः ॥३॥

ये तु पुनः स्वज्ञानार्थं यतन्ते तेन च पुरुषार्थं साधयितुं, ते भ्रान्ता एवेत्याह श्रेयःस्रुतिमिति.

**SRI SUBODHINI:** "Spiritual wisdom" (Jñāna) is of two kinds. (1) The knowledge about the "real" nature of the Form of our Lord. (2) The knowledge about one's own Ātma or the spiritual self. Out of these two types, even the latter knowledge viz. about one's own spiritual self is also got only through devotion or Bhakti. Knowledge about our Lord's "real swaroopa" or Divine Nature, is not understood by anyone. Why? Even by having Darsan of our Lord or through listening to the description of His Divine nature, no one can understand fully the true nature of our Lord. Through pure devotion to our Lord, one experiences the spiritual truth, about our Lord's Divine principle, in one's heart. Through this path of devotion, with the Grace of our Lord, the devotee is blessed with that much spiritual wisdom (JNĀNA) which is adequate, for his entry into the realm of the Divine. Hence, a true devotee of our Lord, who is fully dependent on our Lord, gives up his specific efforts to achieve "spiritual wisdom" or JNĀNA. This devotee lives in places such as Dwāraka and others, with a view to mitigate any blemish, that may arise, by living in unholy places. Or the Devotee lives in any place, where he listens to the Holy Divine Leelas of our Lord, as told by great Mahātmās and holy devotees of our Lord. Due to this hearing, they do their humble and loving prostrations to the Holy feet of our Lord, through their bodies, words and minds. They lead exemplary holy lives, always remembering our Lord; what should we say more on this? *They have conquered You, who is unconquerable indeed!" This is the only simple and comfortable path through which, everyone can attain their goals as per their desires and wants.*

Even, in the beginning, it is said, that those persons who live in Holy places, consecrated by the presence of



our Lord, do not experience, any difficulty, for their food etc. Moreover noble persons and Mahātmās, as per the order and desire of our Lord, visit all these places and this is their main task (as willed by our Lord, so that, others can get devotion to our Lord by coming into contact with these Mahātmās). They always sing the praises of our Lord's Divine Leelas and qualities. They are never satisfied fully on this task - so they continue to always sing the glory of our Lord, at all times and at all places. They sing only those Divine Leelas, wherein our Lord's glory and greatness is sung and in whichever story is told by them, there will be always the connection with our Lord. They do not rely upon logic or a definite manner, in telling about the glory of our Lord. Our Lord's Divine Leelas, thus, come to be heard by us, without any effort on our part and due to their greatness and glory, they deserve to be accepted with humble reverential respect and love and deserve our prostrations through our body, word and mind. We should accept these Divine Leelas in such a way, that in our body, word and mind, no "bad attitude" arises! Never, we should think "ill" of these Divine Leelas, at any time. Only, this much, we have to ensure, that while listening to the Divine Leelas of our Lord we should never have "negative" feelings. *In this path of devotion to our Lord, this "life" itself is the "Sadhana" or spiritual effort or this "life" itself is the way to take us to our Lord - i.e. a life of service and Bhakti to our Lord! Karma or action is not the "way" or "Sadhana", only "Bhakti" is!*

Our Shri Mahaprabhuji, explaining the meaning of the word "generally and certainly" (PRĀYASAHA) says as to what will happen to these devotees, who live, by just listening to the Divine Leelas of our Lord. (They do not

attempt to bring any other attitude or Bhāva for their adoration or when time and other factors are acting as stumbling blocks on the way). Shri Mahāprabhuji says that there is no necessity to develop any other attitude or Bhāva except to listen to the Divine Leelas of our Lord, as this is a straight and smooth path and this will confer all the desired benefits through the Grace of our Lord. Not only this, those devotees, who lead their lives, by listening to the Holy Divine Leelas of our Lord, attain "liberation" (MOKSHA) also, with the Grace of our Lord. Lord Brahma said "My own liberation will, at any rate, take place, certainly, through the Darsan of the Divine Form of my beloved Lord" (as said in the 1st verse). In this manner, independently, the glory, greatness and results of getting and having the "Darsan" of our Lord, have been described.

Those persons, who put efforts for the attainment of self-realization (ĀTMA JNĀNA) and achieve the ultimate goal of life viz. "liberation" are considered as "having forgotten their real path". This is explained, by giving an example, in the next verse.

श्रेयःसृतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये।  
तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनाम् ॥४॥

**VERSE 4 Meaning:** "Oh Lord! those persons, having given up the path of Devotion to You, which confers unlimited flow of auspiciousness and welfare, put effort for attaining their own self-realization, they are left, at the end, with only the difficulties experienced by them in putting this effort, like those who do not get any grain at all from the act of pounding the chaff - like this, these people, who are after self-realization, at the end, attain only much sorrow."

**श्रीसुबोधिनी :** श्रेयसः स्रुतिः प्रस्रवः, सृतिर्गतिर्वा; यया भक्तिर्हि चिन्तामणिरूपा, प्रार्थ्यते चेदन्यदिवात्मज्ञानमपि प्रयच्छति, तादृशीमपि परित्यज्य केवलं स्वरूपज्ञानमेवास्त्विति ये यतन्ते तेषामसौ यत्नः क्लेशाल एव शिष्यते. क्लेशयुक्तः क्लेशालो, न तु फलयुक्तोपि. तेन प्रयत्नेन गौणमपि फलं साधितं भविष्यतीति शङ्कां वारयति नान्यदिति- अन्यत् फलं प्रासङ्गिकमपि न भवतीत्यर्थः. ननु तपस्यादिना यत्ने कथं नान्यफलसिद्धिरन्तःकरणशुद्धिर्वा भवेदित्याशङ्क्य दृष्टान्तमाह स्थूलतुषावघातिनामिति. महता कष्टेनाप्युत्पादिताः स्थूलतुषा अवहता अपि स्वरूपता एव परं नश्यन्ति, न तु कश्चन तेषु सारांशोस्ति. अतः सत्त्वमूर्तेरस्वीकारे सत्त्वाभावात् शुद्धिज्ञानादिकं न भवत्येव, मौढ्यात् प्रवृत्ताः क्लिष्टा एव भवन्तीत्यविवादम् ॥४॥

अस्मिंश्च मार्गे फलसिद्धिर्बहूनां जातेत्याह पुरेति.

**SRI SUBODHINI:** Those persons, giving up the eternal flow of auspiciousness and welfare, like the Chintāmani gem (which fulfills the desires of everyone - here our Lord is compared to this gem) and put effort, to understand their own self only, their efforts, end up only in more sorrow and pain. They do not attain any other benefit, except the difficulties caused by these efforts only! Perhaps, at least, these persons, who are denied the desired effect and result, may be blessed with some lower results or benefits, for these strenuous efforts? Shri Mahāprabhuji, answering this, says, that, these efforts do not lead to any other complementary benefits also. How is it that there is no benefit or result after doing penance and other austerities? Definitely, through those spiritual efforts, the inner-mind gets purified! Here an example is given. When the chaff of the grains is pounded, there is no result at all - i.e. there is no grain emerging! In fact, this pounding destroys the chaff also in the process! In the same way, without being devoted to our Lord, who symbolizes the Divine quality of Satwa or harmony, and

without becoming "Satwik" or harmonious, none can purify one's inner-mind and also attain true spiritual wisdom (Jnana). Thus, out of foolishness, the people put efforts for "self-realization" and they attain only sorrow, at the end! Hence, Shri Mahāprabhuji says that there is no necessity to argue, on this issue, as this is the real truth.

The persons, who have followed this path of devotion to our Lord, have, indeed, attained their desired goal. This is described, in the next verse.

पुरेह भूमन् बहवोपि योगिनस्त्वदर्पितेहा निजकर्मलब्धया।  
विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेञ्जोच्युत ते गतिं पराम्॥५॥

**VERSE 5 Meaning:** "Oh! Universal Lord! Oh Achyuta! In this world, in earlier times, many Mahātmās and Yogis, having surrendered all their efforts and conduct at your lotus feet, got the blessing of true Devotion to your lotus feet, after hearing the Divine Leelas of Your incarnations. This pure devotion to You oh! Lord! made them attain the spiritual wisdom of their own Divine self and, without any difficulty, they were able to achieve Your supreme abode and Bliss".

**श्रीसुबोधिनी :** हे भूमन् व्यापक, पूर्वमपि विद्यमान इहास्मिन् बहवोपि सङ्घशो योगिनो योगेनावधृतभक्तिसामर्थ्याः, अत एव त्वय्यर्पितेहा चेष्टा यैस्तेनैव समर्पणलक्षणेन कर्मणा त्वत्सेवालक्षणकर्मणा वा लब्धया भक्त्यैव विबुध्य स्वरूपं ज्ञात्वा, हेऽच्युत केनापि प्रकारेण च्युतिरहित, ते गतिं मार्गं, येन प्रकारेण त्वं गच्छसि, तां प्रपेदिरे. पश्चात् त्वदनुगानां न कापि चिन्ता, अञ्जोऽनायासेनैव परां लोकातीतां प्रपेदिरे प्राप्तवन्तः. अत आत्मज्ञानापेक्षायामप्ययमेव मार्ग उचितः ॥५॥

एवं लौकिकप्रकारं समर्थयित्वा वैदिकं च व्यवस्थया निरूप्य पौराणिकप्रकारेणापीदमेवोपास्यं, न त्वन्तर्यामिरूपमिति वक्तुं तदपेक्षयास्य माहात्म्यं वदिष्यन्नन्तर्यामिरूपं सुकरत्वेन निरूपयत्यथापीति.

**SRI SUBODHINI:** "Oh! the Lord, who is all-pervasive and existing before everything" (BHoomAN), in this path of devotion, countless Yogis and Mahātmās, who had clearly understood, through their Yogic practices, the greatness and glory of this path of Bhakti to our Lord, surrendered their entire action and conduct, at the lotus feet of our Lord. Through this action of complete offering and surrender, Oh Lord! You had blessed them, with pure devotion (BHAKTI) to You and this devotion, coupled with their dedicated Seva to You, made them, also, realize their own Divine self".

"Oh Lord Achyuta! These Mahatmas, following Your path, attained their exalted spiritual wisdom. Hence, those who follow You, Oh Lord! have no fear or anxiety at all! They attain Your extraordinary and the highest supernatural abode, without any difficulty. Hence, in comparison to the path of self-realization, this path of devotion to You is much greater and beneficial."

In this way, it is clearly stated, that only this Divine form of our Lord Shri Krishna is appropriate for being served and worshipped - this is stated from the point of view of the (1) worldly way (LOUKIK), (2) through the "Vedic" (scriptural way) way i.e. with great respect to the scriptures and (3) through the sayings in the Puranās. The indwelling - Divine Lord (ANTARYĀMI) is not appropriate for one's spiritual seva or service. Hence, with a view to re-emphasize this point, before describing the greatness and glory of our Lord Shri Krishna's seva or service, in a simple way, the role and nature of the "indweller-Divine" (ANTARYĀMI) are being described, in the next verse.

अथापि भूमन् महिमागुणस्य -

ते विबोद्धमर्हत्यमलान्तरात्मभिः।

अविक्रियात् स्वानुभवादरूपतो -

ह्यनन्यबोध्यामतया न चान्यथा ॥६॥

**VERSE 6 Meaning:** "Oh Lord, who has enveloped this entire universe! It is very difficult to have the full realization of Your Divine forms, with attributes (SAGUNA) and without attributes (NIRGUNA). Even so, the glory and greatness of Your form, without attributes, is realized by the Mahātmās, with an inner mind, which has no blemish and which has got the experience of their own Divine self. They experience this through their inner-mind and this cannot be realized in any other way."

**श्रीसुबोधिनी :** हे भूमन्, अगुणस्य गुणातीतस्य ते महिमामलान्तःकरणैर्बोद्धुं बोधगोचरीभवितुमर्हति योग्यो भवति. हेतौ तृतीया-बोधविषयो महिमा भवति. यथा बोधे कर्ता योग्यो भवत्येवं कर्मापि, "ग्रामो गन्तुमर्हती"तिवत्. अन्तःकरणैर्मल्ये गुणस्य महिमा चित्ते प्रकाशते, दर्पणे मुखवत्, प्रयासाभावात्; चित्तं हि सत्त्वाकारं तद् गृह्णाति, अग्रहणे हेत्वभावात्. तत्र विकारं हेतुत्वेनाशङ्क्य परिहरत्यविक्रियादिति- न विक्रिया यस्मिन्; विकारे हि सति शुद्धचित्तेन न गृह्यते. किञ्च शुद्धं चित्तमात्मगाम्यात्मस्थितमेव पदार्थं गृह्णाति. महिमा पुनरात्मनिष्ठ एव, अतोपि ग्रहणयोग्यो भवतीत्याह स्वानुभवादिति- स्वस्यानुभव एवानुभवो यस्य. आत्मग्रहणेनैव गृह्यत इति स्वशब्देनात्मा. महिम्न एव स्वशब्दवाच्यत्वे महिम्न एवानु पश्चाद् भव उद्भवो यस्मात्. महिमसम्बन्ध्यनुभवान्तःकरणे भवति. गुणातीतस्य चेत् तथा महिमा न भवति तदान्तःकरणे ज्ञानं न भवेदेव. अत एवात्मानमपि गृह्णन् स्वजनकं ज्ञापयत्येव. स्वस्यायं महिमानुभवरूप एव वा. स्वयमेवानुभवस्तथा सति स्वप्रकाश एव. किञ्च शुद्धे ह्यन्तःकरणे ब्रह्माकारेण परिणते रूपवत्पदार्था एव न गृह्यन्ते. महिमा तु ब्रह्मभूत एवेति भिन्नरूपत्वाभावाद् बोद्धुमर्हति. तदाहानन्यबोध्यात्मतयेति- अन्येन बोध्य आत्मा स्वरूपं यस्य



तादृशभिन्नोऽयमात्मत्वेनैव भासमानत्वात्, अन्तःकरणधर्मा वा एते निर्दिष्टाः सर्वविकारं परित्यज्य ज्ञानरूपेण परिणतं संप्रापञ्चिकविषय-ग्रहणहेतुभूतवासनारहितं सत् स्वत एव स्फुरज्ज्ञानरूपमन्तःकरणं भगवन्महिमानं गृह्णातीति ॥६॥

गुणात्मनस्तु महिमा ज्ञातुं न शक्यत इत्याह गुणात्मनस्त इति.

**SRI SUBODHINI:** "Oh Lord, who is present everywhere! The pure spiritual knowledge about Your glory and greatness pertaining to Your Divine form, without attributes (GUNARAHITA), is realized by Mahātmās and Jñānis and this is caused by their inner-mind only. This word "inner-mind" is used, in this verse, with the meaning, that, for the Jñānis and the Mahātmās, the pure inner-mind, is the "cause" for the understanding and realizing about the glory and greatness of the Divine Lord, without the attributes. "Greatness and glory" of our Lord is the subject matter of "knowledge" or Jñāna. *In other words, it is very valuable and worthwhile to realize the glory and greatness of our Lord.* Hence, to understand the glory as there is the necessity for the "Doer" (the one who is trying to understand - KARTA) to be "deserving" (YOGYA), the "action" also should be "deserving" in nature. In other words, as the "greatness and glory" of our Lord, cannot make one realize them, by themselves, there is the necessity of the one, who will understand this, to have a pure inner-mind as a "Karta" or the "Doer". *An example is given, here, by Shri Mahāprabhuji. Like in "clean" and "dust-free" mirror, one can see one's face, very clearly, even so, in a clean and pure mind, the greatness and glory of our Lord, is seen automatically or it expresses itself on its own - in the same way the "face" is seen in the mirror, by itself!* The pure inner-mind is always Satwik (harmonious) and being so, it is able to

easily grasp and understand, the glory and greatness of our Lord.

If someone were to say, that the pure inner-mind which is Satwik, cannot hold and grasp anything with a "blemish" (VIKAAR), in the verse, itself, there is an answer for this doubt. The words "without any blemish" are used, in this verse, to denote that the glory and greatness of our Lord is entirely "blemish-free". The pure mind, which is being attracted by the Divine self or Ātma, will be able to grasp and hold this "stable" truth of the glory of one's self. The greatness and glory is established in the Divine self only and due to this reason also, one should attain and know the greatness and glory (of our Lord). To emphasize this further, in the verse, the words "through personal experience" are used - to denote that "through the experience of one's Divine self (Ātma) the experience of glory and greatness (of our Lord) happens". If we give the word "Swa" (one's own) the meaning of "greatness and glory" (MAHIMA), then, due to the experience of "greatness and glory" in the inner-mind, the experience of the Divine self (Ātma) also happens. If the "attributeless Brahman" does not have this type of exalted "glory and greatness", then, in the inner-mind, Jnāna or spiritual wisdom, will never arise. *Due to this reason, this exalted spiritual experience of one's Divine self, makes one aware of the Divine Lord and in other words, the glory and greatness of our Lord, is of the form of a deep inward spiritual experience. In fact, the Divine self itself is in the form of a profound exalted deeply-felt experience (ANUBHAVAM).* As this is an "experience" the Divine self, is self-illuminating and when, the pure inner-mind becomes the Brahman, this inner-mind having become the Brahman, does not grasp or hold on to the objects,

materials, with forms. But the "glory and greatness" of Brahman remains, always present as this greatness and glory is also of the form of Brahman. They are inseparable, like "milk and its whiteness". As they are not different, automatically, the realized inner-mind is able to understand, the glory and greatness of Brahman. That is why, in this verse, the words "understanding the Mahima, through the other" - denoting that the "greatness and glory" (MAHIMA) of Brahman will be understood by the "other" viz. by the inner-mind. This "Mahima" although, manifested through the Power of the Ātma (Divine self), looks "different and separate" (apparently), as the "inner-mind" which is "pure" is able to "understand" and realize it (Mahima). Then what is the purport of all this? Having given up all types of "blemish" (VIKĀRA), and having attained a state of the mind, which has given up (or cleared) its natural propensity (Vāśana) to be attracted to the various objects and pleasures of this entire creation (PRAPANCHAM), the Ātma becomes filled with the spiritual wisdom, (which was always there with it) *and automatically illumines the inner-mind. This "illumination" makes the inner-mind, aware of the "glory and greatness" (MAHIMA) of our Lord.*

In the next verse, it is mentioned, that, no one can understand fully, the "glory and greatness" (MAHIMA) of our Lord's Divine form, with "attributes" (SAGUNA).

गुणात्मनस्तेपि गुणान् विमातुं हितावतीर्णस्य क ईशिरेस्य।  
कालेन यैर्वा विमिताः सुकल्पैर्भूपांसवः खे मिहिका द्युभासः॥७॥

**VERSE 7 Meaning:** "Oh Lord! who can adequately describe or count Your Divine qualities (which are countless) manifested by You, for the welfare of this universe and arising out of Your Divine Form, with the

most suspicious Divine attributes (SAGUNA)? *It is perhaps possible, for a capable person, to count fully, all the grains of dust on this earth or for that matter, all the drops of dew in the sky or even the atoms constituting the rays of light of the stars! But, even these "capable" people, can never count Your limitless number of Divine attributes and qualities.*"

**श्रीसुबोधिनी :** सर्वगुणरूपो भगवानेव जातस्ते च गुणा अनन्तास्तेषां विमानेषु कश्चिन्न शक्तः. यतः सर्वजगद्धितार्थमवतीर्णः. बहवोपि मिलित्वा नेशिरे. महतापि कालेन सुकल्पैरतिसमर्थैर्भूपांसवो विमिता भवन्ति. पञ्चाशत्कोटिघनस्य गणनायां घनान्तरवत् तदपि गणयितुं शक्येत. ख आकाशे मिहिका हिमकणाः, द्युभासो ज्योतिश्चक्रतेजोशाः - एते तामसा राजसाः सात्त्विकाः सर्वहितार्थं प्रवृत्ताः परिमितत्वात् गणितुं शक्याः. अपरिमितास्तु भगवद्गुणा गणितुं न शक्याः ॥७॥

अतो ये सगुणोपासकास्ते गुणज्ञानाग्रहं परित्यज्यास्मदुक्तानुसारेण चेत् प्रवृत्तास्तदा कृतार्था भवन्तीत्याशयेनाह-

**SRI SUBODHINI:** This entire universe, is the manifestation of our Lord who is invested with all the Divine and auspicious attributes. These attributes are, indeed, limitless (ANANTA). No one can really count the actual number of these attributes of our Lord, as the Lord has taken His manifestation (AVATĀRAM), for the welfare of this entire universe. Even, if all of us together were to count our Lord's qualities and attributes, then also, it is impossible to do so. Even, the persons with "special" capacity and capability, may perhaps, be able to count, the actual number of the grains of dust, which this earth holds; perhaps these capable persons, may be able to count the actual number of dew drops in the sky or the actual figure of the atoms, constituting the light of the rays of the stars -as all these are limited (i.e. none of these

is "limitless" or Ananta) - as they are constituted and made through the three primordial qualities of Satwa (the stars), Rajas (the dew drops) and Tamas (the dust of this earth) - they are "limited" as they have been made to be useful for the welfare of this universe. Hence a capable person may be able to really "count" all these (as they are limited) but, as our Lord's Divine attributes and qualities are "unlimited" (APARIMITA) - no one can, ever hope, to count these Divine attributes!

"Oh Lord! Your Divine attributes are limitless. Hence, those devotees, giving up the desire to understand and know these "limitless" Divine attributes, serve and worship our Lord, with the Divine attributes (SAGUNA UPASANA), as per my saying, then, will definitely reach their goal." This is described, in the next verse.

तत् तेनुकम्पां प्रसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम्।  
हृद्वाग्वपुर्भिर्विदधन् नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥८॥

**VERSE 8 Meaning:** "Oh Lord! In view of this, the devotee, who eagerly awaits the shower of Your Grace, who undergoes the results of his own actions patiently (PRĀPABDA), who constantly prostrates and surrenders to You, through the mind, words and body and leads his life in this manner, he becomes entitled to attain "liberation".

तत् तस्मात् कारणात् तेऽनुकम्पां कृपामेव प्रकर्षेण समीक्षमाणः,  
कदा कृपां करिष्यतीति, तावत्पर्यन्तमात्मकृतमेव विपाकं कर्मविपाकं भुञ्जानो,  
हृदयमेव मनो; वाङ्मनोवपुर्भिस्ते नमो विदधद् यो जीवेत स मुक्तिपदे  
दायभाग् भवति, यथा पितृद्रव्ये जीवन् पुत्र एव भागी ॥८॥

एवंरूपस्यैव भगवतः सर्वोपास्यत्वमुक्त्वा स्वापराधं क्षमापयितुमनुवदति  
पश्येति.



**SRI SUBODHINI:** "Due to this reason, an ideal devotee eagerly awaits Your Grace and thinks as to when will the Lord look at me, with His Gracious eyes? Till then, silently and quietly, he undergoes all the results, both good and bad, of his actions, done in the past (PRĀRABDA)." *He develops a heart and mind accepting these tidings of life, without a complaint as the main aim is to wait, very eagerly, for the Grace of our Lord.* "He prostrates and surrenders to You Oh Lord, with his words, mind and the body and leads his life". He, thus, becomes entitled to get "liberation" (MUKTHI) like the son who is alive and gets entitled to get the wealth of his father!

Lord Brahma, after telling that it is but appropriate and proper to serve and worship our Lord, with the most beautiful form and attributes (qualities), now, in the next verse, seeks pardon, for his mistake and "wrong-doing".

पश्येश मेनार्यमनन्त आद्ये परात्मनि त्वय्यपि मायिमायिनि।  
मायां वितत्येक्षितुमात्मवैभवं ह्यहं कियानैच्छमिवाचिरनौ ॥९॥

**VERSE 9 Meaning:** "Oh Lord! Ishwara! Kindly forgive my wrong conduct and behaviour! I dared to cause "illusion" in Your Divine Leela, through my own petty power of Māya; How foolish I was to do this act on You, who is "the beginningless and the endless spiritual principle, who puts others into the web of illusion, who try to "infatuate" You, and who is beyond everything as the "Para" (beyond) spiritual principle. I had desired only to experience and see Your opulence, through this wrongful conduct of mine. But what can the fire sparks do any harm to the Fire itself? Nothing at all! In the same way, what am I, Oh Lord! before Your Divine Being ad presence? Nothing at all!"

any harm to You. By birth, as I am Rajoguni, I have this



श्रीसुबोधिनी : हे ईश, मेऽनार्यं दुष्टत्वं पश्य. अनार्यमेवाहानन्त उत्तरावधिरहित आद्ये पूर्वावधिरहिते परमात्मनि नियामकात्मरूपेऽन्तर्बहिःस्थित एतादृशे त्वय्यपि मायिनामपि मायिनि मोहके, प्रकृतोपयोगि विशेषणमेतत्. तादृशे मायां वितत्यात्मवैभवमीक्षितुमैच्छं, अनेन प्रदर्शनार्थमेवैतदित्य-पराधाभावोपि सूचितः. परमेतदप्यनुचितं, तत्र हेतुमाह कियानहमिति- को वाहं वराकः? तत्र दृष्टान्तोऽग्नावर्चिरिवेति; न ह्यग्नेर्ज्वालाविशेषोग्निमेवं कर्तुमर्हति ॥९॥

**SRI SUBODHINI:** "Oh Lord! Please forgive my wrongful conduct and behaviour". Now, Lord Brahma explains his misconduct. He says *that the Lord is "limitless" and the "beginning" of everything; He is inside, outside and everywhere; He controls everything everywhere; He is the spiritual principle of "beyond" (PARA) everything.* He puts even the most adept conjurers (MĀYĀVI) into the web of His own Yogamāya! Shri Mahāprabhuji has used the words, describing this quality of our Lord as "being useful even for the general rung of people" - to denote that Lord Brahma, himself was a "MAYAVI" or one who puts "illusion" on others. Now our Lord had put even Lord Brahma, into a state of "illusion".

"I wanted to see and experience Your greatness and opulence, oh! Lord, and for that, I committed the error of putting my own Māya power on You!" By telling like this, Lord Brahma, pleaded, that, he had done this, albeit with a good motive! "Hence, oh! Lord, please consider me as one who is free from "wrongdoing" to You! I fully understand, that, even with a good motive, to have behaved like this, is indeed, highly wrong and inappropriate! How was it a wrongful act and completely unwarranted? An example is given here. "Oh! Lord! I am indeed very small" - like the spark of fire desiring to see the

glory of fire itself! Even this desire and motive of mine were inappropriate". Hence, Lord Brahma felt very remorseful now.

अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः।  
अजावलेपान्धतमोन्धचक्षुष एषोनुकम्प्यो मयि नाथवानिति ॥१०॥

**VERSE 10 Meaning:** "Oh Lord Achyuta! In view of this please be gracious to me and pardon me! I am born with Rajoguna and am ignorant. Due to this ignorance, I have thought that I am different from You, birthless and also I considered myself as the creator of this universe and being such, I got proud, thinking I am the "Īshwara" (God)! I am now blind with the darkness caused, by this pride of considering myself as "Ishwara"! But, oh Lord! Kindly consider me as Your servant (DĀSA) and treating me, as such, (as a servant) please pardon and forgive me."

श्रीसुबोधिनी : अतोऽनुचितं यद्यपि तथापि क्षमस्व, यतस्त्वमच्युतस्त्व  
न काचित् क्षतिः. मम चायं सहजो दोषो, यतोहं रजोभूः, तत्राप्यजानतः,  
अर्थात् तव माहात्म्यम्. तत्र हेतुस्त्वत्तः पृथगेवाहमीश इत्यभिमानयुक्तः.  
हेत्वन्तरमप्याहाजोहं न कस्मादप्युत्पन्न इति योयमवलेपो गर्वो; वस्तुतस्त्वज  
एव, तेनावलेपेनान्धं चक्षुर्यस्य. क्षमायां हेतुमाहैषोनुकम्प्यो मयि नाथवानिति.  
एष ब्रह्मानुकम्प्यः, कुतः? मय्येव सत्ययं नाथवान्, अन्यथा त्वनाथ एव  
स्यात्. अतो ब्रह्मण एतावत्त्वं मत्त एवेति क्षमोचिता ॥१०॥

एवमाधिभौतिकब्रह्माणमात्मानं तिरस्कृत्याधिदैविकमपि तिरस्करोति  
क्वाहमिति.

**SRI SUBODHINI:** "Whatever I have done, oh! Lord! is not appropriate. Even then please forgive me. Because You are, oh! Lord! Achyuta (The Lord for whom there is no decline at all), even if a bad person tries to do harm to You, or commits a wrong act, the same cannot cause any harm to You. By birth, as I am Rajoguni, I have this

blemish of pride. With my Rajoguna, my ignorance about Your glory and greatness got mixed up, and I got such an amount of ego, that I began to consider myself as an "Īshwara or God", different from You. Not only this, I got more pride, in the fact that I am "birthless" (AJANMA) - that I was not born of someone! Due to this strong pride, I became blind and lost my understanding about my own real status. In reality I am a "goat" (AJA), (although I had considered myself as "unborn" (AJA) - 'AJA' means "goat" and "birthless" or "unborn" also). Hence oh Lord! Please forgive me. You are fully aware that this "Brahma" is there only due to Your Grace, and "his" glory also is due to You only! Due to You only I am existing and have You, as my Master or Swami. Hence, if You refuse to forgive me then I will become an orphan, without a Master. I am thy servant, I deserve Your pardon. Hence please forgive me."

In this way, Lord Brahma rejected his own physical form, in the following verse, rejects also his celestial form. (i.e. The "pride" of the physical and celestial forms are specified).

क्राहं तमोमहदहङ्गचराग्निवार्भूसंवेष्टि-

ताण्डघटसप्तवितस्तिकायः।

क्रेदुग्विधाविगणिताण्डपराणुचर्या-

वाताध्वरोमविवरस्य च ते महत्त्वम् ॥११॥

**VERSE 11 Meaning:** "Oh Lord! Where is my body of 12 fingers and what is its value in comparison to Your vast creation, consisting of the Primordial nature (Prakruti), the Principal principle, ego, space, wind, fire, water and earth, which constitutes this vast Brahmānda (universe)? Oh Lord! Your glory and greatness are immeasurable, as

in the tip of the hair of Your body, countless such "universes" are situated and controlled (going round and round). Such is Your inexplicable glory oh Lord!"

**श्रीसुबोधिनी :** तमः प्रकृतिर्महत् महत्तत्त्वमहमहङ्कारः खमाकाशश्चरो वायुरग्निर्वाजलं भूमिश्चेत्यष्टावरणानि. तैः सम्यग् वेष्टितो योयमण्डरूपो घटस्तस्मिन् घटे सप्तवितस्तिपरिमितः कायो देहो यस्य. वितस्तिमात्रं शिरः परित्यज्य कायः सप्तवितस्तिर्भवति. ईदृग्विधानामविगणिता-नामण्डपरमाणूनां गतिर्यत्र तादृशो वाताध्वो गवाक्षः; गवाक्षे हि सूर्यकिरणेषु त्रसरेणूनां गतिर्दृश्यत इति. गवाक्षवद् रोमविवराणि यस्य. तादृशस्य ते महत्त्वं क्वाहं च क्केति सर्वथा परीक्षायामयोग्यता ॥११॥

आध्यात्मिकस्यापि ब्रह्मणः स्वरूपमाश्रित्यापराधक्षमापनामाहोत्क्षेपणमिति.

**SRI SUBODHINI:** The universe consists of Primordial nature, the principal principle, ego, space, wind, fire, water and the earth. This universe is compared to a huge "Pot". Lord Brahma says that, "I am so very small and little, with a body of 12 fingers - length" (excluding the head). In this manner, countless universes in the form of the finer atoms are seen circling in the tip of the hairs of our Lord - like the circling of dust, seen, in the rays of the sun, coming into a room, through a window or a hole! ((PARAMĀNU or finer "atom" is explained as 1/30th part of the dust particle which we see circling when the sun rays are seen seeping through a window or a hole). Here, countless universes are compared to these countless Paramānus or "finer atoms". Such is the power and spectacular greatness and glory of our Lord. *Lord Brahma is obviously feeling so very small and petty for having got the "pride" before our Lord, on whose "hair" countless universes revolve, round the clock!* Lord Brahma now felt ashamed that he set out to test our Lord! He now understood that, he does not have the capacity to do this.

Lord Brahma, asks for our Lord's forgiveness, through his spiritual form or body, in the following verse.

उत्क्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुरधोक्षजागसे।  
किमस्तिनास्तिव्यपदेशभूषितं तवास्ति कुक्षेः कियदप्यनन्तः॥१२॥

**VERSE 12 Meaning:** "Oh Lord! who forgives all sins! Does a pregnant mother consider the swaying and kicking done, through the legs, by the growing baby inside, as a wrong act? Is there anything in this universe, which consists of the various factors like gross, subtle, action, reason etc. outside of Your stomach? Nothing is outside of You."

श्रीसुबोधिनी : गर्भगतस्य पादयोरुत्क्षेपणं मातुरागसे किं भवति? अपराधाय न कल्पते. ननु विषमो दृष्टान्त इति चेदस्तिनास्तिव्यपदेशाभ्यां भावाभावशब्दाभ्यां भूषितमलङ्कृतं जगत् तव कुक्षेरनन्तर्बहिः किम्? सर्वं हि तव कुक्षौ, अतो ममापि सर्वमध्ये पातात् नापराध इत्यर्थः. अनेनापि प्रकारेणापराधक्षमापनं, अयं साधारणः पक्ष इति ॥१२॥

विशेषप्रकारेण स्वस्य पुत्रत्वं भगवतः पितृत्वं चाह जगत्त्रयेति.

**SRI SUBODHINI:** Does the child's swaying the legs, inside a pregnant mother, constitute a wrongful act? This is never considered as a wrongful act. In fact, the mother puts up with all this and many a times, even, enjoys this! If someone were to comment that this example is not very appropriate, then, in the second part of the verse, the answer is given. *Lord Brahma says that this entire universe, both gross and subtle, is within the stomach of our Lord only!* "This entire universe is certainly within Your stomach only. I am also in Your body only oh Lord! Hence, this way, Lord Brahma asked for forgiveness from the Lord. This prayer is considered as ordinary, in comparison to the prayer for pardon, which, Lord Brahma, makes, through the following verse.

In the next verse, Lord Brahma, now explains his special relationship with our Lord viz. His being the son of our Lord, the Lord being Lord Brahma's father.

जगत्त्रयान्तोदधिसम्लवोदे-

नारायणस्योदरनाभिनालात्।

विनिर्गतोजस्त्वितिवाङ् न वै मृषा-

किन्त्वीश्वर त्वन्न विनिर्गतोस्मि ॥१३॥

**VERSE 13 Meaning:** "Oh Lord! During the great deluge (Pralaya), the oceans gathered all their waters and I, Lord Brahma, was born of Sri Nārāyana's navel (through the stem of the lotus). There is no untruth in telling this. Have I not been born, oh Lord! of You?"

**श्रीसुबोधिनी :** जगत्त्रयस्यान्ते प्रलये य उदधिसम्लव उदधीनां संश्लेषस्तस्मिन् प्रलयोदके नारायणस्यादेरनाभिनालात् कमलादजो विनिर्गत इतिवाङ् न मृषा, उपाख्यानानामपि सत्यार्थप्रतिपादकत्वात्. अत एव हे ईश्वर, किं त्वत्तोहं न निर्गतः? अपि तु निर्गत एवास्मि ॥१३॥

ननु नाहं नारायण इति चेत् तत्राह नारायणस्त्वमिति.

**SRI SUBODHINI:** When all the three universes, get destroyed, all the waters of all the oceans become united and in this vast space, filled, with water, Lord Sri Nārāyana shines, sleeping on His serpent (Ādisesha) bed and from His navel, the stem of lotus flower emerges along with Lord Brahma. This is not untruth at all. Because all the scriptures speak about this story and this story is truthful. "Due to this oh Lord! Have not I, taken birth from You? I am certain, that I have taken birth from You only."

If Lord Krishna were to say, that, "I am not Lord Shri Nārāyana", in the next verse, Lord Brahma says, "oh Lord You are Shri Nārāyana only".



नारायणस्त्वं न हि सर्वदेहिनामात्मास्यधीशोखिललोकसाक्षी।  
नारायणोऽङ्गं नरभूजलायनात् तच्चापि सत्यं न तवैव माया ॥१४॥

**VERSE 14 Meaning:** "Are You not, oh Lord, Shri Nārāyana Himself? You are the Divine self (Ātma) in every being and the Īshwara (Lord) and Master of everyone. You are the eternal witness of this entire universe. The origin of the human species is You oh Lord! You are the basis of this creation and Shri Nārāyana is Your Divine Whole. Perhaps this is not also truth as everything is caused by Your power of Māya."

**श्रीसुबोधिनी :** त्वं किं नारायणो न हि? यतो नारायणत्वसाधका हेतवः सन्ति. तानाह सर्वदेहिनामात्मेति— नारं जीवसमूहस्तदयनं यस्येति. आत्मा हि सर्वभूतेषु तिष्ठति, "अहमात्मा गुडाकेश सर्वभूताशयस्थित" इतिवाक्यात्. किञ्च नारमयते प्रेरयतीति नारायणः. अस्मिन्नपि पक्षेऽधीश्वरत्वाद् भवान् नारायणो, "नराद् जातानि तत्त्वानि नाराणीति विदुर्बुधास्तेषामधीश्वरः साक्षाद् नारायण इति स्मृत" इतिवाक्यात्. नारं जीवसमूहमयते जानातीति चेत्, तथापि भवान् नारायणो, यतोऽखिललोकसाक्षी. ननु नैवं नारायणशब्दो व्युत्पन्नः किन्तु "आपो नारा इति प्रोक्ता आपो वै नरसूनवः अयनं तस्य ताः पूर्वं तेन नारायणः स्मृत" इतिवाक्याद् नरोत्पन्नजलायनाद् नारायण इति चेत्, तत्राह नारायणोऽङ्गमिति. नरभूजलायनाद् यो नारायणः स तवाङ्गं, पुरुषत्वात्, "पुरुषो ह वै नारायणोऽकामयते"ति श्रुतेः. "विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यथो विदुः प्रथमं महतः स्रष्ट द्वितीयं त्वण्डसंस्थितं तृतीयं सर्वभूतस्थं तानि ज्ञात्वा विमुच्यत" इति वाक्याद् नारायणस्तवाङ्गमवतारः. किञ्च नारायणशब्दो वस्तुतस्तथा न व्युत्पन्न एव, यतो जलवासस्य प्रदर्शनमात्रपरत्वात्. न ह्यवस्तुना शब्दो व्युत्पद्यते, अन्यथा रजतदाने शुक्तिकामपि दद्यात्. अतो जलस्थितेः प्रदर्शनमात्रपरत्वात् तेन न नारायणयोगार्थः सिध्यति. तदाह तच्चापि सत्यं नेति— जलाधिकरणत्वं न सत्यं किन्तु तव मायैव ॥१४॥

तस्य मायिकत्वार्थे तर्कमाह तत् चेद् जलस्थमिति.

**SRI SUBODHINI:** "Oh Lord! are You not Lord Nārāyana Himself? No, You are Shri Nārāyana only, because in You, oh Lord! all the various Divine evidence/qualities/proofs are in You, to prove that You are Shri Nārāyana only". These reasons are given below.

(1) Shri Nārāyana, is the Divine self of all those, who have "bodies".

(2) The meaning of the word "Naara" is "the living beings". Lord Nārāyana, resides, in each and every one of these Beings. The Divine self or Ātma is stationed in every Being -as told by our Lord in the Bhagavad Gita. "Oh Arjuna, who has conquered sleep (GUDĀKESA)! I am the Divine Atma, residing, in the inner-mind of every being".

(3) "Naaram" (all the living Beings), He who inspires every being, He is Nārāyana and "You oh Lord are the same Shri Nārāyana"!

(4) "Naara" also has another meaning viz. the one who is born of "Nara" (Male) is "Naara" (human being) and the Master and Īshwara of "Naara" is "Shri Nārāyana". Men of spiritual wisdom (Jnani) understand the truth in this way.

(5) "Naaram" (all living beings). He who knows all the living beings - through this meaning also "Oh Lord! You are Nārāyana", as Shri Nārāyana, is the eternal witness of this entire universe. (Here the word used is "SĀKSHI" - which means also that "the one who knows everyone and everything).

There is another way of explaining this. the meaning of the word "Nārāyana" is also "water" (JALAM). This

Naara (water) is the son of "Nara" and this water, was the previous residing place of Nārāyana - hence this water is known as Nārāyana. Hence, the water which has risen from "NARA" and which is His house and the resident is Shri Nārāyana. "I am not Nārāyana at all" - if Lord Krishna were to say, like this, Lord Brahma answers this by saying that "Oh Lord! Sri Nārāyana is Your Divine Part only". Why? He is the Primordial Purusha or the Lord. The Vedas say, with certainty, that Shri Nārāyana is the "Purusha" (Primordial Purusha or the Lord) and He desired to manifest as this creation.

The three forms of Shri Nārāyana as "Purusha" are famous. (1) Firstly it creates the primordial principle of all lives (MAHAT TATWA). (2) Secondly the "Nārāyana" who is stationed in this universe. (3) The Lord who is residing in the inner-mind of everyone. By knowing Shri Nārāyana, in this manner, a devotee attains "liberation" or MOKSHA.

Lord Brahma now says that even the stay of Shri Nārāyana,, in the waters of Pralaya is only for the sake of "showing". In reality, even this form is not "real". That "water" is the residing place of our Lord is not also "real". Why? All this "Oh Lord is due to Your Māya only". *The main purport of all this is that everything we see, hear or experience, is all created by the Mayik power of our Lord. Thus the Lord is the only reality and everything else is His Divine Leela!*

That, the place where Shri Nārāyana is seen viz. the waters of Pralaya is also "Māyik". The arguments for this is given below in this verse.

तत् चेद् जलस्थं तव सत् जगद्वपुः किं मे न दृष्टं भगवंस्तदैव।  
किं वा सुदृष्टं हृदि मे तदैव किं नो सपद्येव पुनर्व्यदर्शि ॥१५॥

**VERSE 15 Meaning:** "Oh Lord! Oh Bhagawan! If Your Divine body of Shri Nārāyāna, which is the most peaceful resort for this entire universe, was only stationed in the waters of the deluge, why did I not see this beautiful form, at that time, when I searched out for You? Why I was not able to see You, in my heart also? Why I was not able to see You at all at that time?"

**श्रीसुबोधिनी :** तद् वपुश्चेत् सद जलोपरि च वर्तते तदा मे मया किं तदैव न दृष्टं ? यो हि स्थूलपदार्थः परिच्छिन्नो योग्ये (ग्यो!) वर्तते स दृश्यते, यथा घटः. अतस्तदा मया न दृष्टमिति न तद् जले तिष्ठति. नन्वयोग्यत्वान्न दृश्यते, न त्वविद्यमानत्वादित्याशङ्क्याह किं वा सुदृष्टं हृदि मे तदैवेति? न हि हृदये जलमस्ति, अतो जलस्थितिर्न नारायणशब्दप्रवृत्तिप्रयोजिका. किञ्च सपद्येव पुनः किं नो व्यदर्शि? अस्मभ्यं कथं न दर्शितवान्? यद्यहं तस्य नारायणस्यैव पुत्रः. लोके हि पितापुत्रावन्योन्यं प्रत्यक्षसिद्धौ भवतः, न हि तयोरन्यतरोऽयोग्यो भवितुमर्हति. वस्तुतो भवानेव नारायणो न तु सः. नारं सर्वमेवायते प्रविशति यमिति नारायणः सर्वजगदाधारः. स भवानेव, न तु सः ॥१५॥

तस्योदर एवाहं स्थितो जगत् कृतवान्. यदि जगत् तत्र सहजं तिष्ठेत् मम कृतिर्व्यर्था स्यादत्र तु तिष्ठतीत्याहात्रैवेति.

**SRI SUBODHINI:** "If your body of Shri Nārāyana was real and You were residing on the waters of the deluge, why was I not able to see this Divine Form, at that time? Every gross form becomes physically visible to all, like a pot. But at that time I was not able to see You, oh Lord!" From this, I have to understand, that this Divine body is not in the waters. But, it is said, that the "Divine body was there, but You were not capable of or deserving to have the Darsan of this body", then, I will have to reply, that, even in my heart, I was not able to see You oh Lord". In the heart, there is no water. Moreover, the

word "Nārāyana" should not be mixed with "staying in water" all the times. We have to understand the correct spiritual meaning of the word "Nārāyana".

Lord Brahma goes further, "At that time, why did I not get Your vision? I am, after all, the son of Shri Nārāyana and even then why I was denied His vision? Father and son usually, see each other, being fond of each other. There is nothing "inappropriate" in their meeting, each other. "Kindly teach me, oh Lord! are You the real Nārāyana or is the one, who is stationed in the waters of the deluge, the real Nārāyana." Shri Mahāprabhuji, now gives the correct purport and meaning of the word "Nārāyana" by telling "NARAM AYATE PRAVISATI YAM ETI. NARĀYANAHA" - *Nārāyana is the Lord, in whom, every living being enters and resides! Nārāyana is the basis of this entire universe.* Now a doubt is expressed by Lord Brahma. "Oh Lord, are You the basis of this entire universe or the Nārāyana, who is stationed on the waters of the deluge?"

"If I had stationed myself, in the stomach of Sri Nārāyana and created this universe, then my efforts would have gone waste because in Sri Nārāyana's stomach, the universe is not stationed "naturally". (SAHAJA). *Hence, I think, that, this entire universe, is in Your, this, Divine form only*". This is referred to in the next verse

अत्रैव मायाधमनावतारे ह्यस्य प्रपञ्चस्य बहिःस्फुटस्य।  
कृत्स्नस्य चान्तर्जठरे जनन्याः मायात्वमेव प्रकटीकृतं ते ॥१६॥

VERSE 16 Meaning: "Oh Lord, who is the destroyer of Māya, in this Divine manifestation, as Shri Krishna, You showed to Your mother Yasodha, the entire universe which is manifested outside, in your stomach. Through

किं वा सुदृष्टं हृदि मे तदेव किं नो संपश्येन पुनर्व्यदर्शि ॥१५॥

this You proved and showed that this universe is not a product of illusion (Māyik)."

**श्रीसुबोधिनी :** हे मायाधमन मायानिवारक; अनेन मायासम्बन्धो भगवति निराकृतः. अस्य प्रपञ्चस्य बहिःस्फुटस्य कृत्स्नस्याप्यन्तर्जठरे ते जनन्याः मायात्वमेव प्रकटीकृतं, "अथो अमुष्ये" तिवाक्यात्. अतः सत्यप्रपञ्चाधारत्वाद् भवानेव नारायणः ॥१६॥

ननु विश्वाधारो नारायण एव पुरुषस्तस्मिन् विश्वप्रतीतेरतोहं प्रपञ्चमध्ये स्थितः सूक्ष्मो नारायणो न भवामीति चेत्, तत्राह यस्येति.

**SRI SUBODHINI:** Oh Lord, who removes the Māya of everyone! Oh destroyer of Māya! - Through these qualifying words, it is very specifically told that our Lord had no relationship with "Māya". The Lord showed the entire created universe, which we see outside, to His mother, in His stomach and through this, the Lord, substantiated, that, this universe is not an illusion or Māyik at all. Hence, "*Oh Lord, You are the basis of this truthful universe and being its basis You are Nārāyana, Himself.*"

He only is Nārāyana, who is the basis of this universe, as this entire universe is seen in Him only. A doubt arises now. If Shri Krishna were to say, that, He cannot be considered as Nārāyana, as He is stationed, in the middle of this universe (i.e. when the universe is already created and is running its course) - that He cannot be the "subtle" Nārāyana. The following verse, gives reply to this.

यस्य कुक्षाविदं सर्वं सात्त्वं भाति यथा तथा।

तत् त्वय्यपीह तत् सर्वं किमिदं मायया विना ॥१७॥

**VERSE 17 Meaning:** "The entire universe is seen shining along with the principle of the Divine Ātma (self)



in the stomach of Nārāyana. Oh Lord! In the same way, the entire universe is shining in You also. Am I seeing this vision without the power of Your Māya?"

**श्रीसुबोधिनी :** यस्य नारायणस्य कुक्षाविदं सर्वं सात्त्वमात्मसहितं भाति तथा त्वय्यपीह भाति. अतो विशेषाभावाद् भवानपि नारायणः. यस्तु भेदः परिच्छेदोऽन्यथाप्रतीतिरेतत् सर्वं किं मायया विना? अपि तु तव व्यामोहिकया शक्त्या माययैवं भासते- भवान् परिच्छिन्न आधेयो नारायणाद् भिन्न इति. अतः पुरुषस्य नारायणपक्षेपि भवान् नारायणः ॥१७॥

**SRI SUBODHINI:** The entire universe, along with the Divine self (Ātma) are seen shining in the stomach of Shri Nārāyana, "in the same way Oh Lord! the same universe along with the Divine self (Ātma) are being seen, shining in You". Hence, as there is no difference, can I say that, "You are also Shri Nārāyana"!

If Shri Krishna were to say that there is some difference between the two visions and that "I am not Nārāyana". Replying to this, it is said that, "even the differences seen are due to the Māya of our Lord only". It is the Māya power of our Lord, which shows all these differences. In reality our Lord Shri Krishna is Shri Nārāyana only. Shri Nārāyana, Shri Purushōttama and everything else is our Lord Shri Krishna only. There is no other Nārāyana as none other than our Lord, can be Shri Nārāyana. This is explained in the next verse.

अद्यैव त्वदृतेस्य किं मम न ते मायात्वमादर्शित-  
मेकोसि प्रथमं ततो व्रजसुहृद्वत्साः समस्ता अपि।  
तावन्तोपि चतुर्भुजास्तदखिलैः साकं मयोपासिता-  
स्तावन्येवजगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते ॥१८॥

**VERSE 18 Meaning:** "Oh Lord! Without You, every form of this universe is illusory (Māyik) only. Oh Lord!

Have You not shown this truth to me now? At the first instance (i.e. at the beginning), You were alone and one and then You became, all these cowherd boys and the calves. Then, You have showed to me, all these forms, as consisting of four arms. Immediately, afterwards, I saw, that all the spiritual principles including myself, are serving You and the calves. Afterwards, I saw the remarkable spectacle of everything having become this universe! (Brahmānda). Hence, I consider that, the limitless and the immeasurable Parabrahman only remains as the permanent and the everlasting spiritual principle. In other words, Oh Lord! You are not different from this Parabrahman as You only remain for ever". (as the permanent basis and support of everything).

**श्रीसुबोधिनी :** अद्यैव ते त्वया त्वदृतेऽस्य प्रपञ्चस्य भिन्नतया सत्त्व नास्तीति ज्ञापयितुं मायात्वमादर्शितम्, ये हि भिन्नतया जगद् भगवद्व्यतिरिक्तमस्तीत्याहुस्तेऽद्यैव भ्रान्ताः कृता, यतः सर्वं त्वमेवेति. तदुपपादयत्येकोसि प्रथमं, यदा मया वत्सा अपहृता बालाश्च. ततो ब्रजस्य सम्बन्धिः सुहृदो बाला वत्साश्च. ततः समस्ता अपि सर्वब्रह्माण्डरूपस्ततः क्षणानन्तरं तावन्तोपि भगवत्स्वरूपाश्चतुर्भुजा दृष्टास्तत्राप्यखिलैर्ब्रह्माण्डै- स्तत्रत्यैर्वा मया चोपासितास्तावन्त्येव जगन्ति त्वमेवाभूः. अतः कारणाद् ब्रह्माद्वयमेव शिष्यते, न त्वन्यः पदार्थो विचार्यमाणः सिध्यति. तस्माद् भवानेव नारायण इति समर्थितम् ॥१८॥

अतः परं भवान् स्वाम्यहं सेवक इति सकृदपराधः सेवकस्य भर्त्रा सोढव्य इति वक्तुं सर्ववस्तूनां तत्त्वमाहाजानतामित्यादि दशभिः.

**SRI SUBODHINI:** "Oh Lord! today only, You have showed me that, without You, there is no other universe or nothing else also can exist without You! If anything is seen as existing separated from our Lord, then it is due to illusion i.e. it really does not exist. If someone considers, this universe, as a separate permanent entity or

substance, different form our Lord, they are considered as "the forgotten ones" (BHRĀNTA). You have made me understand this truth very clearly. *I have realized that, whatever is existing, in this universe, is You and You only, oh Lord!"*

Lord Brahma, is now describing as to how our Lord is the universe? "Oh Lord! You are the only ONE. When I had stolen the cowherd boys and the calves, then also You were the only ONE (YEKAM) only. Then, the same "You" (who was only the one) became the cowherd boys, calves and the friends of the people of Vraja. Then You took the form of this entire universe! A second later, all Your forms, began to show four arms and I got this supernatural Darsan. Immediately afterwards, I saw that in this whole universe, everyone, including me, were seen as serving these Four-armed forms! All these universes and every being in all these universes were Your forms only, nay, You had become, all these forms! On thinking this supernatural vision of mine, deeply, *I have understood that, there is no universe, separate and different from You, Oh Lord! and there is only ONE, without the second, principle as the everlasting and permanent spiritual Divinity of Parabrahman. From this, I have also realized that You are Sri Nārāyana."*

In this verse, Lord Brahma, emphatically declares that Lord Nārāyana is Shri Krishna only.

"Oh Lord, from now on, You are my Master and I am thy servant. Please forgive my error for once". To make this request, Lord Brahma, in the next 10 verses, explains the principles guiding all objects and materials.

अज्ञानतां त्वत्पदवीमनात्मन्यात्मात्मना भाति वितत्य मायाम्।  
सृष्टाविवहं जगतो विधान इव त्वमेषोन्त इव त्रिनेत्रः ॥१९॥

**VERSE 19 Meaning:** "Those persons, who have not understood or realized Your real personality and glory (SWAROOPA) regard Brahma, as the Creator, Lord Vishnu as the Protector and Lord Siva, as the Destroyer of this universe. In the same way, the worldly people regard their bodies as the Divine Ātma or self, "through the power of Your Māya".

**श्रीसुबोधिनी :** त्वत्पदवीमजानतामेतदग्रे वक्ष्यमाणं सर्वं तत्त्वं, न तु त्वत्पदवीं जानते. एवमपि तेन तत्त्वेन न तेषां निस्तारो भ्रमतत्त्वभावात्, किन्तु तेषामपि तव पादाम्बुजानुग्रहलेशादेव मुख्यतत्त्वप्राप्तिर्न तु भावित्वेन; भ्रान्ते निरीश्वरसाङ्ख्यादिपरिकल्पिते न काचित् सिद्धिरिति. तत्र तेषां प्रथमं भ्रममाहानात्मनीति. अनात्मनि देहादावात्मात्मना देह आत्मेन्द्रियेणात्मना कृत्वा भाति. नन्वनात्मनि कथं कर्तृत्वं करणत्वं चेत्याशङ्क्याह वितत्य मायामिति— मायां वितत्य विस्तारयित्वानात्मन्येवात्मबुद्धिं सम्पादयति. तत्र दृष्टान्तो यथा सृष्टावहं ब्रह्मा. ब्रह्मा हि देहो, न हि स कर्ता भवति; जगत्कर्तृत्वं भगवत एवेति. जगतो विधाने स्थापने त्वमिव— यथा गुणावतारो विष्णुः, पालकत्वं च भगवत एवेति. विष्णुरपि चतुर्भुजादिरूप इति त्वमिवेत्युक्तम्. एष त्रिनेत्रः, अत एवेदानीं महादेवोप्यागत इति ज्ञायते. नाप्यमन्तकर्ता. "जन्माद्यस्ये"तिन्याय उत्पत्तिस्थितिलया भगवतः सकाशादेवेत्युक्तम्. अतो यथोत्पत्तिस्थितिप्रलयकर्तारो वयं कल्पिता एवं देहोप्यात्मा, इन्द्रियाणि च करणान्यात्मा, अहमन्यथा पश्यामीति सामानाधिकरण्यप्रतीतिर्नोपपद्येत ॥१९॥

नन्वेवं भ्रमे सति कथं निस्तार इति चेत्, तत्राह सुरेष्ठिति.

**SRI SUBODHINI:** "Those who do not know about Your greatness and glory, regard, what is now going to be told as the "Ultimate Divine Principle" (TATWAM). Even after understanding, in this way, they do not arrive at the Ultimate Truth or realize it. Why? Due to delusion, they are unable to understand it correctly. In fact, they get involved and influenced by the knowledge of the

Sankhyavādis (who propound that there is no God or Īshwara) and never reach the exalted spiritual realization. *True God or self-realization can be achieved only, when these people are blessed with the Grace of our Lord's lotus feet, which, in turn, leads to the attainment of the most important and primary spiritual principle.* (Whatever has been written up to now, is the summary of the 10 verses, including this, which Lord Brahma had made, as part of his praise (STUTI) to our Lord).

Those people who do not know, about the reality of the greatness and glory of our Lord, being unable to understand the "Most exalted spiritual Truth or Principle" regard, due to delusion, "wrong principles" (ATATWA) as the right and True principles. They are considered to be in "delusion" which is explained, further. That which is not of the "Divine self" (Ātma) is known as "Anātma" (not of the self) - like the "bodies" of persons, is "not of the self" (ANĀTMA) - (as they are purely physical and of matter). Even then, due to the presence of the senses, these "physical bodies" also get illumined like the "Divine self". How come, in these physical material bodies and in the senses (INDRIYAS), the origin of "doership" and "Doing" concepts, got manifested? This is due to our Lord's "Māya" (power of illusion) that the "not of the self" (ANĀTMA) looks like the "Divine self" (Ātma)! And the "Anatma" is regarded as the "Ātma"! An example is given here, to make us, understand this further. "Like for the purpose of creation, I am (Lord Brahma) regarded as the "creator" - but in reality, I am not the real "Doer" (KARTHA) as our Lord is the real "Doer" as I am, only the "body" of our Lord! *It is our Lord, who is the real creator of this universe.*"

In the "Protecting" role, for this universe, Lord Vishnu is regarded as the in-charge and Protector (PĀLAN KARTHA). But Lord Vishnu is also a "body" of our Lord. "Lord Vishnu, like You Oh Lord! has also Four-arms". Even then, He is not the "real" Protector and Preserver of this universe. *The "real" Protector is our Lord only.*

In the same way, is Lord Siva. In this verse, Lord Mahadeva (Siva) has been referred to be present, there, at that time, when Lord Brahma, was doing his "praise" or "stuti". The word used is "this" (YESHA) - denoting that "this Mahadeva" - meaning that Lord Siva was also present there, at that time. Lord Siva is not the "real destroyer" of this universe, through the Pralaya or the great deluge. The Brahmasutras of sage Vyāsa, has been, referred to by Shri Mahāprabhuji to explain this further. The aphorism (sutra) "from which everything has got its birth" (JANMĀDHYASYA YATAHA) - *this denotes that the creation, preservation and destruction of this universe are all done by the One Parabhraman only.* "In this way, like the three of us, viz. Brahma, Vishnu and Siva, are deemed to be the creator, preserver and destroyer (although not really) of this universe, in the same way, the "body" is deemed as the "Divine self" (Ātma) and the "senses" are deemed to be the "instruments for doing" (Karana) and due to this, are considered as the Divine self. But, in this way (although wrongly), if we do not regard the body and the senses, as the "Divine self" then the experience of "I am seeing" - will not be possible. Then how are we able to "see"? The senses are "instruments" used by "Jnāna" (wisdom) of the Ātma. Hence, they are able to "see". Even then, the experience "I am seeing" happens to the oneself due to the presence of the



Divine self only. But, due to the wrong identification of the Divine self with the body and the indriyas (senses), this experience, is attributed to the Divine self or Ātma. Hence, the bodies and senses are misunderstood, by the ignorant people, as the Divine self or Ātma.

If a "delusion" like this happens, then how can anyone attain spiritual progress? This doubt is removed, through the next verse.

सुरेष्वृषिष्वीश तथैव नृष्वपि तिर्यक्षु यादस्वपि तेजनस्य।  
जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सदनुग्रहाय च ॥२०॥

**VERSE 20 Meaning:** "Oh Lord! Oh Master and the Creator of the universe! Although You are birthless, You manifest Yourself among the celestial deities, among the birds and among the various creatures of the waters! Oh Lord! Your manifestations, in these forms, are done only with the purpose of blessing and protecting the noble Mahātmās and for the destruction of the false pride of cruel people."

**श्रीसुबोधिनी :** भ्रान्तानां स्वरूपस्वतत्त्वपरिज्ञापनाय सुरेषु देवेषु वामनरूपेण, ऋषिषु परशुरामरूपेण, तथा नृषु रामरूपेण, तिर्यक्षु वराहरूपेण, यादःसु मत्स्यकूर्मरूपेणाजनोपि जन्म कृतवान्; अन्यथा तत्त्वं को वा जानीयात् को वोपदिशेत्? अतस्तव जन्मासतां दुर्मदनिग्रहाय सदनुग्रहाय च. दुष्टनिग्रहे तदुपद्रवस्तदावेशेन बुद्धिनाशश्च निराकृतो भवति ॥२०॥

ननु तदव्यतिरेकेणापि वेदादिना कथं न तत्त्वपरिज्ञानं? तत्राह को वेत्तीति.

**SRI SUBODHINI:** With a view to make the "deluded" persons, to understand, the "reality and the true principle" (SWAROOPA AND TATWAM) about our Lord, although birthless, our Lord, out of His compassion and Grace, (although He is present in everyone), manifests

Himself as "Vāmana" among the sages; as Sri Rāma, among the human beings; as "Varāha" (the great Boar) among the animals; and also as "the great Fish and Tortoise" (MATSYA AND KOORMAVATARA) among the creatures of the waters. "Oh Lord, if You had not taken births like this, how can anyone understand about the "Divine Principle" of Your "Exalted Parabrahman" nature? How can anyone also, teach others, about this Divine exalted glory of Yours? Moreover, Your "birth" is made, for the purpose of the destruction of the false pride of evil persons and to bless the Mahatmas and virtuous persons. Due to the destruction of these evil and wicked persons, at Your hand, the difficulties and sorrow created by them, get mitigated and removed. The "polluted" intellects of persons, caused by the ingress of these evil persons, are also destroyed and removed".

Why can't our Lord remove this ignorance caused by the "wrong" identification of the "body" with the "Ātma", through the "Vedas and other Holy scriptures" also, instead of enlightening this universe, through His incarnations only? This is answered in the next verse.

को वेत्ति भूमन् भगवन् परात्मन्-

योगेश्वरोतीर्भवत्स्त्रिलोक्याम्।

क्वाहो कथं वा कति वा कदेति विस्तारयन्-

क्रीडसि योगमायाम् ॥२१॥

**VERSE 21 Meaning:** "Oh All pervasive Lord! Oh Bhagawān, Pāramātmān! Oh the Master and Lord of all Yogas and Yogis!; the Divine Leelas enacted by You, through Your Yogamāya, can it be ever understood fully by anyone, in these three worlds? Can anyone understand where does Your Divine Leela occur? How are they

enacted by You? How many Divine Leelas are there and when do they occur? (No one can understand any of these about our Lord's Divine Leelas).

**श्रीसुबोधिनी** : तत्त्वं भवान् भवल्लीला च; तत् को वा जानाति? वेदस्तु व्याख्यात्रभावाद् मूकवद् नार्थं समर्पयति. भूमन्निति व्यापकत्वादेकदेशे स्थितो न जानातीत्युक्तम्. भगवन्निति षड्गुणैश्वर्यसम्पन्नत्वादनीशत्वादिगुणयुक्तः कथं जानीयात्? न ही पामरा विदुषस्तत्त्वं जानन्त्यनीशो वेश्वरस्याविरक्तो वा विरक्तस्य. परात्मन्निति परमात्मनस्तत्त्वं न हि जीवो जानाति. योगेश्वरेति, न हि स्वच्छन्दगतेर्बद्धो जानाति. किञ्च सापि लीला क्व वा जायते? अहो आश्चर्यं, न हि मत्स्यादिरूपे ज्ञानप्रकाश उचितः. कथं वा जायते? न हि भगवतो लीलासमुद्रे प्रस्तरणादिरूपा कस्यचिद् बुद्धिगम्या भवति. कति वा लीलाप्रकारा भवन्ति कदा वा भवन्तीति न कोपि वेद. तत्र हेतुर्विस्तारयन् क्रीडसि योगमायामिति- यदि मायामविस्तारयन् क्रीडेत् तदा लोको जानीयादपि. अतस्त्वत्स्वरूपं त्वमेव जानासीति तत्त्वोपदेशार्थं तवावतारः ॥२१॥

एवं देहाद्यात्मभावं भवान् दूरीकरोतीत्युक्त्वा प्रपञ्चेपि योऽयं भ्रमः, प्रपञ्चमिथ्यात्वं भिन्नतयापि सत्यत्वं, सोपि निवर्तत इत्यतिदिशति तस्मादिति.

**SRI SUBODHINI**: "How can anyone, ever hope to understand, Your Divine Leelas, and Your exalted spiritual stature? Even the scriptures like the Vedas are "dumb" on this important aspect and have not told about Your true glory and greatness fully. There are no one either to explain about the scriptural references and statements fully. Our Shri Mahāprabhuji is explaining, in the following way, the real meanings of the "attributes" used in the verse for our Lord Shri Krishna.

(1) Oh Lord! (BHooman) You are present everywhere. Hence, how can a soul, which is situated, in a particular place, ever hope to understand Your real "All-pervasive" nature? The purport is that the soul or the Jiva

will not be able to understand the Divine Leelas of our Lord.

(2) Oh My "Bhagawān" - You are the personification of the six Divine attributes of opulence and others. The soul or Jiva does not have any of these "Divine" qualities and due to this, how can the Jiva or soul comprehend or understand You fully? A foolish ignorant person, cannot understand the erudition of a pundit or a man of knowledge. He, who has no quality of the "Lordship" (ISHWARATWAM) can never understand the principle of Divinity of our Lord. *Just like a man of "attachment" can never understand a person with the quality of detachment!*

(3) Oh Lord! who is the Parātman! - an ordinary soul or Jiva cannot understand the Divine principle of the "Ātma" who is "Param" or "beyond everything".

(4) Oh Yogēshwara! (The Lord of all Yogas and Yogies) - A "Yogēshwara" is always an "independent" Divine person. They are always fully "liberated". They go anywhere as per their own desire. They do, whatever, they want to do. How can a Jiva or a soul, which is in "bondage" can ever hope to understand our Lord, who is ever-free? Hence, it is not possible, for a Jiva or soul, to ever, fully, understand the mighty glory and limitless greatness of our Lord!

Now, we have to ask the questions as to where and how or Lord enacts His Divine Leelas? The word "Aho" (Oh!) is used to denote surprise and astonishment at the enormous and countless variety of Divine Leelas, which our Lord enacts - like the illumination of the Highest wisdom in His manifestation as the "Great Fish" (MATSYA)! Such type of "wisdom" is verily impossible to occur in such forms! Moreover, on the ocean created by

His Power, for His Leelas' sake to have a material like a "bed" is really impossible for anyone to manifest, except to our Lord! None can even imagine this in their intellects or mind!

Moreover, how can anyone, ever hope to know, as to how many types of Divine Leelas are there, and when do they happen! Why is it impossible to know all this? The reason is given here "Oh Lord! when You enact Your different Divine Leelas at different places and at different times, in whatever manner and method, with which, they are enacted, You take recourse to Your Yogamāya and due to this, no one is able to understand Your Divine Leelas at all! If You had not spread Your Yogamāya Power, they this might have been able to understand Your Divine Leelas. Hence only You can understand Your Divine Nature! Oh Lord! Hence, with a view to teach others, about Your real Divinity, You have been compassionate to take these incarnations of various kinds!"

"As per the above verse, You, Oh Lord remove the sense of treating the body as the Ātman, from the minds of the devotee, who are attached to their "bodies"." After saying this, Lord Brahma says in the next verse, that the Lord removes also the delusion created by the thoughts of (1) This universe is "false" or "Māyik" (2) Seeing the "endless divisions" as truthful.

तस्मादिदं जगदशेषमसत्स्वरूपं-

स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम्।

त्वय्येव नित्यसुखबोधतनावनन्ते-

मायात उद्यदपि यत् सदिवावभाति ॥२२॥

**VERSE 22 Meaning:** "Hence, this universe, which is unreal, which resembles the "reality" of the dream state,

lacking spiritual wisdom, and always of the nature of unlimited and extreme sorrow and happiness, although it has been created through the power of Your Māya, nevertheless shines as though it is real, in You, Oh Lord! Who is eternal, of the Divine form of Bliss and spiritual wisdom and limitless in nature and expanse."

**श्रीसुबोधिनी :** इदं जगदशेषमसत्स्वरूपमसतां बहिर्मुखानामिव स्वरूपं यस्य सन्मार्गप्रतिबन्धकम्. अत्र ममतायां भगवद्वैमुख्यं भवतीति स्वरूपतोऽप्यनित्यमुदयास्तमितप्रायं, तदाह स्वप्नाभिमिति- स्वप्नस्येवाभा यस्य. किञ्च ज्ञानप्रतिबन्धकं चैतत्, यतोऽस्ता गता धिषणा यस्मात्, किञ्च क्लेशरूपं च- पुरुदुःखादपि दुःखं यस्मात्. एतादृशमपि त्वय्येव सदिवावभाति त्वन्निमित्तं यथा सत् नारदादिस्तथा घटादिरपि भाति, भगवत्सेवासाधकत्वात्. तत्र हेतुर्नित्यसुखबोधतनावनन्त इति. उदयास्तमितत्वं नित्यस्य भगवतः सम्बन्धाद् नित्यमिवाभाति. पुरुदुःखदुःखमपि सुखात्मकमाभाति. अस्तधिषणमपि बोधात्मकमाभाति. अनित्यमप्यनन्त आभातं नित्यमिव भासते. भ्रमादप्युदगतं देहात्मज्ञानं सेवौपयिकत्वात् सदिवावभाति. अतः सर्वमेव जगत् त्वत्सम्बन्धे सति समीचीनं, अन्यथा विपरीतमिति जगत्स्तत्त्वम् ॥२२॥

भगवत्तत्त्वामहैकस्त्वमात्मेति.

**SRI SUBODHINI:** This entire universe is not "real". In what way it is not "real"? Shri Mahāprabhuji explains this to say, that this universe has the tendency to act like the stumbling blocks, in the way of leading a holy and virtuous life, in the same way, as the evil minded persons do. How? These evil minded persons, taking away their mind from following the path of virtue and holiness, apply themselves to their attachment to their own evil ways. *In the same way, this universe also, creates attachments in the minds of everyone, to their children and others (property etc.) and due to this attachment, everyone forgets our Lord and do not take the path of virtue, holiness and Devotion.*



Moreover, by it's very nature, this universe is impermanent, and is made and destroyed. This "impermanence" of the universe, is compared to the "impermanence" of the dream state. When the "intellect" gets lost, then, the rise of spiritual wisdom (Jnāna) is not possible. *As this universe has, in itself, the tendency to cause extreme pain and sorrow, it can be termed as a house of sorrow. "*

This is the nature of this universe, yet Oh Lord! as it is connected and related to You, it shines as though it is "real"! Like sage Narada and other devotees are considered as of "truth" due to being closely related to You, things and materials, such as the "pots" also look real, when they are used for Your service and thus gets "connected" with You! Oh Lord You are of the Divine nature of permanent Bliss, spiritual wisdom (Jnāna) and limitless in dimension (ĀNANDA, JNĀNA and ANANTA). *As You are permanent and everlasting, the "impermanency" of this universe, seems to have been removed! (i.e. it also looks permanent like our Lord!) As You are of the form of everlasting Bliss, the "unhappy sorrowful" nature of this universe also, seems to have been mitigated (i.e. this world looks like a house of joy and Bliss). Due to the connection of this universe, with Your "spiritual wisdom" state (Jnāna), the "knowledge" of this universe, also, seems to have become "real"! Due to Your limitless nature, this universe also seems to shine as though it is eternal and permanent (NITYA). The thought that this "body" is the "Divine self" (Ātma), which arises due to "delusion" (i.e. understanding that this body is the Ātma), when it comes to be used, in the service of our Lord, the same looks like "real" (i.e. anything connected with our Lord looks "real" - due to our Lord's "reality")."*

"Hence Oh Lord! This entire universe, is "real" and the "Best" (perfect as it is related to You). *Without Your connection this entire universe is useless, lowest in category and blameworthy!* This is the correct way of understanding about the "real" nature of this universe."

In the following verse, the true nature of our Lord's Divine nature is explained.

एकस्त्वमात्मा पुरुषः पुराणः सत्यः-

स्वयञ्ज्योतिरनन्त आद्यः।

नित्योक्षरोजससुखो निरञ्जनः पूर्णोद्वयो-

मुक्त उपाधितो ऋतः ॥२३॥

**VERSE 23 Meaning:** "Oh Lord! You are the One, the Divine self, the Primordial Purusha, the Eternal Truth, self-evident and brilliant, limitless, the beginning of everyone and everything, permanent, imperishable, always of Blissful nature, devoid of ignorance, always and totally full (PŪRNA), the One, without a second, without any blemish and supernatural."

**श्रीसुबोधिनी :** त्वमादावेक एव सजातीयविजातीयस्वगतभेदशून्यः. तत आत्मा त्रिविधो जीवरूपोन्तर्यामिरूपो विभूतिरूपश्च जातः. ततः पुराणः पुरुषः पुरुषोत्तमः. अथवैको ब्रह्मवादे, आत्मा योगे, पुरुषः साङ्ख्ये, पुराणो वैष्णवे, सत्यः पाशुपते, सत् त्यदितिभेदे सत्यो जगद्रूपो वा. एवं पञ्चविधोपि स्वयञ्ज्योतिः स्वप्रकाशो, न तु जडः, अनन्तोऽन्तशून्य उत्तरावधिरहितः आद्यः पूर्वावधिरहितः नित्यः सदैकरूपः, न तु वृद्धिक्षयवान् यथा समुद्रश्चन्द्रो वा. एवं प्रपञ्चरूपत्वे दोषचतुष्टयं निवार्य भगवतो रूपान्तराण्याहाक्षर इति. शब्दब्रह्माक्षररूपः प्रकृतिपुरुषकारणरूपो वा. तेन ज्ञानविषय उक्तः, तत्साध्यमोक्षरूपत्वमाहाजसुख इति- नित्यसुखरूपः. तस्मिन्नपि सुखे प्राप्तदोषान् निवारयति. निरन्तरसुखरूपमप्यज्ञानयुक्तं भवति, यथा सुषुप्तिः, तद्व्यावृत्त्यर्थमाह निरञ्जन इति- अञ्जनमविद्या तद्रहितः.

परिच्छेदोपि भवति; तद्व्यावृत्त्यर्थमाह निरञ्जन इति- अञ्जनमविद्या तद्रहितः। परिच्छेदोपि भवति; तद्व्यावृत्त्यर्थमाह पूर्ण इति। तरतमराहित्यार्थमाहाद्वय इति। केनचिदुपाधिनैव भोक्तव्यमिति शङ्कां वारयति मुक्त उपाधित इति- यथा स्त्रीसुखं पुरुषेणैव भोक्तव्यं, पुरुषसुखं स्त्रियैव, तथा ब्रह्मानन्दानुभवे न कोप्युपाधिरपेक्षितः। किञ्च स्वरूपतोपि स ऋतोऽलौकिकः श्रुत्यैकसमधिगम्यो, न तु लौकिकप्रमाणवेद्यः; अन्यथा पूर्वोक्तरूपो न स्यात्। एभिरेव षोडशविशेषणैर्देहाद् वैलक्षण्यमपि ज्ञातव्यं- "षोडशकलोयं पुरुषः," देहस्तु बाल्यकौमारादिभेदेनानेको, नापि व्यापको नाप्यात्मेत्यादि स्वयमूह्यम्। एकादशेन्द्रियपञ्चमहाभूतेभ्यो वा वैलक्षण्यं ज्ञातव्यम्। षोडशकलो वा नारायण एभिरुक्तः ॥२३॥

एवं भगवत्स्वरूपमुक्तवैवंधं ये वक्ष्यमाणप्रकारेणोपासते ते भ्रान्ता इत्याहैवंधमिति पञ्चभिः।

**SRI SUBODHINI:** Our Lord, in the beginning was the only ONE, who was devoid of the differences created by (1) being different from oneself (2) being different from the other (3) different in one's own self.

After this, our Lord took three Divine forms viz. (1) the form of the Jiva or soul (2) the form of the "indweller" (Antaryāmi) and (3) this vast universe (through His Power = VIBHOOTI).

" After this, Oh Lord, You became the Primordial Purusha and came to be called as "Purushōttama". In other words, for the votaries of Brahman (i.e. who consider Parabrahman as the highest Truth), who follow the tenets of Vedānta, "You are considered as the only ONE. In the path of Yoga, You are considered as "Ātma". In the Sāṅkhya system You are named as "Purusha". In the Vaiṣṇava system You are termed as the "old" one. In the Pāsupata system, You are called as the "Truth". Or You are of the "real" form of this universe, due to the division of "this" and "that". "

In this way, Oh Lord, in 5 ways, You are self brilliant and due to this, there is nothing "material or gross" in You.

As You are limitless and immeasurable, You have no "end". There is no "limit or last day" for You. As You are the "beginning" of everything, there is no "limit" or "boundary" for this beginning also. In other words Your "beginning" is unknown and Your end is "absent".

Oh Lord! You are permanent and everlasting. Like the ocean and the Moon, You do not have the blemish of either "growth" or "decline".

In this way, removing the four "blemish" which are related to the very nature of this universe, the description of our Lord's other name of "the imperishable" (AKSHARA) is given, together with the description of His other forms.

"You are Oh Lord! the Brahman in the sound form through this name of "Akshara" and You are the "cause" for this entire universe of "Prakruti" (primordial nature) and "Purusha" (primordial person). Hence, You are the "subject matter" of spiritual wisdom (Jnāna). In other words, everyone should attain Your spiritual wisdom."

"One attains "liberation" through Jnāna and Oh Lord! You are of this form of "liberation" and due to this, You are of the nature of permanent and eternal welfare (SUKHAM).

Even in the "permanent welfare" (NITYA SUKHA) there can be some blemish. Hence, with a view to remove this "blemish" Oh Lord! You are "NIRANJANA" i.e. without any "ignorance" (AVIDHYA). In the "deep sleep" state, where there is permanent welfare or SUKHA, there

is the presence of this "ignorance". But this "ignorance" is not in You."

Every object or material has it's own limited dimension. But Oh Lord! You are limitless! Hence You are called as always "Full" or Pūrṇa!

You do not have any "reduction" or "increase" - hence *You are called as the One, without the second!*

Your Bliss, arising out of Your Divine form of being Brahman, can be attained or enjoyed without any "blemish" (UPĀDHI). *Hence You are known as the One who has no "blemish". Except the Bliss of Your Divine form, every other joy or Sukha of this universe is full of "blemish" and they can be attained, only through "something else" i.e. there is always a "upādhi" or "blemish" attached to these joys. Like the pleasure of a man from his wife and vice versa. There is always the "dependency" on the other, in every type of pleasure of this universe.*

Oh Lord! Your Divine nature is "supernatural" (ALOUKIK). Hence, knowledge about Your Divinity can be known only from the Vedas. No other worldly evidence or proof can reveal Your Truth. If this was possible, Your form will not be "supernatural".

Due to the above 16 Divine attributes, the "special" nature of Your Divine form Oh Lord! is revealed to us, beyond, all doubts. *The scriptures say "the Lord is full of 16 Kalas or divine attributes".*

The body, due to childhood, boyhood etc. stages, exhibits different forms (due to age) and is not of one Rasa or Relish. It exhibits many types of attitudes and attributes and this body, being limited, is not all pervasive and is not the Divine Ātma also.

" Oh Lord! You are different and separate from all these, the 5 elements and the 11 senses and having the 16 Divine attributes, manifested by You, You are none other than Sri Nārāyana only."

The description of our Bhagavān's Divine Form and stature has been done up to now. In the next 5 verses, the "foolish" nature of those, who have misunderstood, the real nature of our Lord's Divinity, is explained.

एवंविधं त्वां सकलात्मनामपि स्वात्मानमात्मात्मतया विचक्षते  
गुर्वर्कलब्धोपनिषत्सुचक्षुषा ये ते तरन्तीव भवानृताम्बुधिम् ॥२४॥

**VERSE 24 Meaning:** "Those persons, with the beautiful eyes of the spiritual wisdom gained through the Upanishads, and led by their Guru resembling the Sun, regarding You, who is the Divine self in everyone, as their own Ātma - these persons cross this ocean of Samsāra, which is not real".

श्रीसुबोधिनी : एवं षोडशकलं त्वां सकलात्मनामपि  
सर्वजीवानामात्मानं देहरूपमात्मरूपं चात्मन एव स्वस्यैवात्मतयाहमेव  
भगवानिति ये विचक्षते पश्यन्ति. तत्र विषयप्रबोधको गुरुरर्को  
ज्ञानकरणमुपनिषदेव चक्षुः. य एवमहमेव परं ब्रह्मेति जानन्ति ते  
भवानृताम्बुधिं तरन्तीव. सर्वं ब्रह्मेति ज्ञाने सर्वतरणं, केवलमात्मन एव  
ब्रह्मत्वेन ज्ञाने यः संसारोऽनृतरूपः केवलं स्वमोहात् कल्पितोऽहम्मात्मा स  
एवाम्बुधिस्तरणे शक्यः. तादृशमपि तरन्तीव, दोषाधारस्यानिवृत्तत्वात्-  
अन्तर्दोष एव निवृत्तो, न तु देहेन्द्रियविषयाणाम्. अतोऽनृताम्बुधिस्तीर्णोऽप्यतीर्णप्राय  
इत्यर्थः ॥२४॥

ननु सर्वस्यैव तेन ज्ञानेन कथं न विलयः? तत्राहात्मानमेवेति.

**SRI SUBODHINI:** Oh Lord! regarding You, who is of the form of the 16 Divine attributes and who is the Divine self in everyone as their own Ātma, (Divine self)



i.e. they say "I am the Brahman" like the sun, which dispels the darkness, and gives the power to see the things as they are, in the same way, the sun, acting as the Guru, opens the eyes to the wisdom of the Upanishads. Those persons who understand that "I am the Parabrahman" - cross the false ocean of Samsāra (this universe). By attaining the knowledge that "Everything is Brahman", these people cross over this ocean of life and death, in every way. But thinking oneself as the Brahman, leads one only to resemble like the persons who have crossed this false ocean of samsāra, consisting of "Ego" and "attachment" (AHANTA AND MAMATA = Me and Mine). But they resemble only as though they have crossed this ocean. But in reality they have not fully crossed this ocean because the basis of their "blemish" is still present in them. They have been freed only of their internal "blemish". *The "blemish" of attachment to the material objects is still there.* Without the destruction of this "blemish", although, the false ocean, created by "Me" and "Mine", may look of having been crossed by these people, but really speaking they only resemble of "having been crossed" but not fully crossed at all!

By attaining the knowledge "I am the Brahman" why is it that the body, senses and the material objects do not get destroyed and why is it that the "liberation" does not take place? This doubt is removed, in the next verse.

आत्मानमेवात्मतया विजानतां तेनैव जातं निखिलं प्रपञ्चितम्।  
ज्ञानेन भूयोपि च तत् प्रलीयते रज्ज्वामहेर्भोगभवाभवौ यथा ॥२५॥

**VERSE 25 Meaning:** "Those persons, who regard themselves as "I am Brahman", they regard, that, through "delusion", the knowledge about this universe, arises, like due to ignorance, a rope is deemed to be a snake!; and

this ignorance gets removed through actually seeing the rope only! Through this spiritual wisdom (Jnāna) they attain the status of Laya or eternal repose in their own Divine self."

**श्रीसुबोधिनी :** ते ह्यात्मानमेवात्मतया जानन्ति, अतस्तेनैव भ्रमाद् यावद् जातं निखिलमपि प्रपञ्चितं प्रपञ्चाकारेणात्मीयतया परिकल्पितं, ज्ञानेन भूयोपि तदेव तावन्मात्रमेव लीयते, न तु कृतिसाध्यम्. तत्र दृष्टान्तो रज्ज्वामहेः कल्पितस्यैव सर्वस्य भोगस्य कायस्य भवाभवावुत्पत्तिनाशौ, "सर्पोयं" "नायं सर्प" इति स्वबुद्धिकल्पितस्यैव नाशो, नान्यस्य जगतो भगवत्कृतस्य नापि स्वकृतस्य. भ्रमात् सर्पदेहे रज्जुर्न पुनरावर्तते, "नायं सर्प" इति ज्ञातेपि. अतोऽज्ञानकृतमेव निवर्तते, नान्यदित्यहम्ममाभिमान एव गच्छति, नान्यत् ॥२५॥

**SRI SUBODHINI:** These people regard themselves as "I am the Brahman". Due to this only, they regard this universe as a product of the delusion created by the thought "I am existing". Through Jnāna, repeatedly, this universe also attains its state of repose. But, that which is attained through spiritual efforts does not go into repose or Laya. Like, due to delusion only, the thought of "snake" arises after seeing a "rope" and on seeing the "actual rope" this delusion is mitigated immediately! Hence, firstly the delusion caused the existence of the "snake" and this "delusion" was removed with the dawn of the real knowledge about the rope! Thus the "non-existence" of the snake (i.e. the destruction of the thought that it is a snake) is also due to delusion! Why? When there was no snake, where from its destruction will arise? Thus it is the same delusion which creates the "existence of the snake" and "the destruction of the snake"! The poor "rope" which caused all this delusion remains the same, as before! From this example, we have to understand that,

there is always the destruction of that material only which has been created by the thinking of one's own "deluded" intellect! When "delusion" came, the "rope" did not become a "snake" and on the dawn of knowledge, the "snake" in the rope did not die! In the same way, the universe created by our Lord and the objects created by us do not get destroyed. The "origin" and "destruction" happen only due to "delusion", of the "idea of snake in the rope". In the same way, the ego of "Me and Mine", which has originated from the delusion created by ignorance (AJNĀNA), eventually get destroyed and the universe and others, do not get destroyed at all. (*i.e. only the "delusion" of "Me and Mine" about this universe get destroyed on the dawn of Jnāna or spiritual wisdom. The devotee then sees, this entire universe as "the Lord and Lord's only"*).

अज्ञानसंज्ञौ भवबन्धमोक्षौ द्वौ नाम नान्यौ स्त ऋतज्ञभावात्।  
अजस्रचित्यात्मनि केवले परे विचार्यमाणे तरणाविवाहनी ॥२६॥

**VERSE 26 Meaning:** "It is only ignorance to regard, that one is "bound" in this universe or one is "liberated" from this universe. This is nothing else than ignorance. In other words "I am the Brahman" and "I am liberated" - these thoughts also are part of ignorance only. The liberation attained by reaching one's own "truthful spiritual wisdom of the self" (SATYA JNĀNA SWAROOPA), through the truthful words of the Upanishads, is the real "liberation". Ignorance about this is bondage. On thinking deeply we can understand that the reason for this becomes clear like day and night occur due to the will of the sun. That is the truth."

श्रीसुबोधिनी : किञ्च वस्तुतोऽस्य तदपि न निवर्तते. "मुक्तोऽहमिति-  
ब्रह्माहमि"त्येतदप्यज्ञानकृतमेव. आत्माज्ञानादेवैवमपि जानाति. बन्धस्य

तज्जनितत्वेन कार्यत्वाविशेषाद् ज्ञानमोक्षावप्यज्ञानकार्यमेव. न हि शयानः स्वप्न उत्थाय भोजनादिकमपि कुर्वन् वस्तुत उत्थितो भवति, स्वप्नस्यानिवृत्तेः. तथा भगवच्छक्तेरज्ञानस्याप्यनिवृत्तेर्न तेषां परमार्थतो मोक्षोपि सम्भवति. तत्र हेतुमाह ऋतज्ञभावादिति- मोक्षस्त्वृतज्ञानरूपः, न त्वज्ञानजनितज्ञानरूपः. भगवज्ज्ञानशक्त्यैव मोक्ष इत्येकादशे वक्ष्यति. किञ्च मोक्षो हि भगवति सायुज्यं, स चाजस्रचिदात्मा नित्यचिदानन्दरूपः. तत्राज्ञानकृतप्रपञ्चज्ञानयोरभावाद् जीवस्याज्ञानकृतज्ञानेन कथं प्रवेशः स्यात्? तदाह केवल इति. किञ्च स तु परो नियामकः, न हि नियम्यैर्भगवदाज्ञाव्यतिरेकेण निकटे गन्तुं शक्यते. अतो जीवब्रह्मज्ञानिनो न मोक्षः. तत्रोपपत्तिं वदन् दृष्टान्तमाह विचार्यमाणे तरणाविवाहनी इति- सूर्ये विचार्यमाण एव अहनी भवतो न तु स्वबुद्ध्या, अन्यथा निमीलिताक्षः स्वयमेव रात्रिं कुर्यात् प्रसारिताक्षश्च दिनम्. अतः सूर्य एवागते दिनमपगते रात्रिरिति केवलं खण्डाद्वैतवादिनो भ्रान्तो एव ॥२६॥

किञ्च ये स्वात्मब्रह्मविचारकाः, सर्वसङ्ग परित्यज्य देशान्तरे गत आत्मा प्राप्तव्य इति परित्यागं कुर्वन्ति, तेऽतिभ्रान्ता इत्याह त्वामात्मानमिति.

**SRI SUBODHINI:** If we think deeply, we will understand that the people who say "I am the Brahman" have not got rid of their attachment to "Me and Mine" fully. Why? "I am the liberated one", "I am the Brahman" - these thoughts arise only due to the "ignorance" of the Ātma. Like "bondage" is caused by 'ignorance' (AJNĀNA) understanding oneself as "I am Brahman" is also caused by ignorance. As both are caused by Ajnana, this so called "liberation" and "spiritual wisdom" are the facets of the same "ignorance"!

Like in a dream, someone sees himself as "getting up after a meal" - in reality, he is still asleep and let alone having a meal! - as he is in the state of a dream! In the same way, our Lord's power of "ignorance" (AVIDHYA) has not yet left this person (who says "I am the Brahman")

and due to this, the possibility of this person attaining the Highest spiritual liberation in Parabrahman is remote. Why? Liberation is of the nature of Truth and spiritual wisdom (SATYA JNĀNA ROOPA). The "knowledge" arising out of "ignorance" can never be treated as the knowledge of liberation.

Due to the Grace of our Lord's Power of spiritual wisdom (Jnānasakthi) only, liberation can take place. This will be made more clear in the 11th canto of Sri Bhāgavatam. Liberation is attaining oneness with our Lord. This liberation is of the form of permanent bliss of the Divine self. When the world and the knowledge created by this ignorance get mitigated (or lost) how can the soul or Jiva, enter into the realm of the highest truth, through the knowledge created by ignorance? In other words, how can this soul manifest the eternal Bliss of the Paramātmā in itself? Parabrahman is the actual "decider and controller" of everything and is also "Para" or "beyond" everything. A servant cannot approach his Master without his consent, will and desire. Hence the individual soul, regarding his soul as the Parabrahman and due to this, imagines oneself to be "liberated", never attains "liberation". This is explained and understood through an example. When the sun decides to rise, then the dawn takes place and the day is seen and when it decides to set, then the night comes - i.e. no man, out of his knowledge or will can create the day or night. Just by closing one's eyes, the night does not take place and by opening one's eyes, the day break does not occur. Day and night occur due to the sun only and this "division" is due to the delusion of those who profess the philosophy of Advaita.

Those persons, who think that they are capable of attaining the Parabrahman, by renouncing everything and going away to a far away place, are "very foolish" indeed. This is explained, in the next verse.

**त्वामात्मानं परं मत्वा परमात्मानमेव च।**

**आत्मा पुनर्बहिर्भृग्य अहोज्ञजनताज्ञता ॥२७॥**

**VERSE 27 Meaning:** "Having thought that, You, Oh Lord! are different from Parabrahman and having thought that Your Divine form is the Ātma, these people consider You Oh Lord, as capable of being realized outside of themselves! Oh! How foolish is the knowledge of these people!"

**श्रीसुबोधिनी :** त्वं कृष्णः सर्वात्मा सर्वरूपस्तादृशं त्वां भिन्नं मत्वा नाहं सर्वः किन्तु विलक्षण इति, परं च भगवद्रूपमेव ज्ञानप्रकाशय आत्मा भगवद्विभूतिरूपो भावनया स्फुरितो व्यापकत्वादिधर्मः साङ्ख्यादिस्मृतिसिद्धस्तमात्मानं मत्वा. स तु न जीवरूपः कदाचिदपि; न हि घटः पर्वतो भवति. अतः परमात्मा पुनर्बहिर्गत्वा सन्न्यासं गृहीत्वा मृग्य इत्यहो अज्ञानां भ्रान्तजनानां भ्रमपरम्परा! कथमेते प्रमाणमप्यविचार्य भ्रान्ता भवन्तीत्याश्चर्यम् ॥२७॥

एवं खण्डभावयुक्तानां "यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते अथ तस्य भयं भवती"ति श्रुत्युक्तं तेषां भयं निरूप्य ये पुनरिहैवान्तःकरणे भगवच्चिन्तका अन्तर्यामिणमितरपरित्यागेन भावयन्ति ते कृतार्थाः एकत्र लब्धपदं चित्तमन्यदपि प्राप्स्यतीत्याहान्तर्भव इति.

**SRI SUBODHINI:** "Oh Lord! You are the "Ātma" (Divine self) of everyone and You have become everything and You have taken all these forms. But these people understand You as different (from these forms) and they think that, although they are not the "whole" but, indeed they are "special"! Having thought like this, they regard



Your Holy form, as the Ātman; who is illumined by spiritual wisdom (Jñāna) and as the manifestation of Your Power. They regard the "Ātman" as the Supreme Truth (as explained in the Sāṅkhya system) with it's Divine Power of being present everywhere etc. This Ātma can never be the "Jiva", like a pot can never become a mountain. Hence, these people, come out of their homes, take to renunciation (SANYĀSA) and try to seek the Paramātmā. This is indeed very surprising! These people do not even give respect to the spiritual evidence and proofs, available for their guidance. This is very astonishing also! In this manner, these people "get fear when, they express division between them and the Paramatma". *This has been specified in the Vedas (i.e. where there is division, there is the origin and cause for fear) and by pointing out to this "fear" it is also said, that those persons, who remaining in one place, contemplate on our Lord, in their inner-mind, after giving up others (everything) and meditate with love on the indwelling Lord (Antaryāmi), they attain, certainly, their desired goal.*

By making the mind stable in the "One" (ie our lord), it is also possible to attain other goals. This is explained, in the next verse.

अन्तर्भवेनन्त भवन्तमेव ह्यतत् त्यजन्तो मृगयन्ति सन्तः।

असन्तमप्यन्त्यहिमन्तरेण सन्तं गुणं तं किमयन्ति सन्तः ॥२८॥

**VERSE 28 Meaning:** "Oh limitless Lord! It is necessary to give up these thoughts, through which You can never be attained. Then only the noble and virtuous Mahātmās attain You, after searching for You, who is stationed in every heart. Although the "imagined" snake is not nearby, till the "imagination" of this "non-existing" snake is given up, the knowledge about the really existing "rope" will not be realized."

**श्रीसुबोधिनी :** अन्तर्भवतीत्यन्तर्भवो हृदयाकाशस्तस्मिन्. हे अनन्त देशकालवस्तुपरिच्छेदरहित, तत्रापि विद्यमानं भवन्तमेव ये मृगयन्ति ते सन्तो भवन्ति. अन्वेषणे प्रकारमाहातत् त्यजन्त इति. न तद् यत्र येषु साधनेषु भगवच्चिन्तनं सम्यङ् न भवति तदतत् त्यजन्तो विरुद्धसाधनपरित्यागेन निरन्तरं भगवच्चिन्तकाः सन्त इत्युक्तं भवति. किञ्च भ्रमबुद्धिमपि त्यक्त्वा भगवच्चिन्तनं कर्तव्यमिति दृष्टान्तेनाहासन्तमपीति. अविद्यमानमप्यहिं सर्पमन्तरेण तद्व्यतिरेकेणान्ति निकटे सन्तं गुणं रज्जुं किमयन्ति जानन्ति? अन्तरशब्दो नानार्थः, सोत्रापरित्यागवाची. भ्रमप्रतिपन्नं विषयमपरित्यज्य वस्तुस्वरूपचिन्तनं न सम्भवति. अतो मूलभ्रमप्रतिपन्नं देहात्मभावं व्यामोहकशास्त्रप्रतिपन्नं च भावं परित्यज्य हृदये विद्यमानो भगवान् भावनीयः. पुनः सन्त इति पदं ते तथैव भावयन्तीति प्रमाणकथनार्थम् ॥२८॥

यद्यप्येवम्भावानन्तःकरण उचिता तथापि भजनमार्गव्यतिरेकेण तच्छास्त्रव्यतिरेकेण च भगवन्माहात्म्यं न परिज्ञातं भवतीति केवलचिन्तनं तथा नोपयोगाय भगवदाविर्भावं सम्पादयति नापि प्रपञ्चनिवृत्तिमित्याहाथापीति.

**SRI SUBODHINI:** "Oh limitless Lord! You are called with this holy name of being "limitless and endless" as You are not limited by space, time or by any object or material. In other words, You are present in everyone and in everything. You, Oh Lord, reside, in the space of everyone's heart, inside everyone and noble and virtuous persons, search for you in the space of their hearts. In what way do they search for You? Their disciplined method is being described. *Firstly they give up entirely all the objects and affairs, which prevent them, from thinking about our Lord and remembering Him, always. Their aim and goal is to remember You continuously, without a break and ceaselessly. They give up all their "delusion" and begin to meditate on You in the space of their hearts.* An example is given here to enable us to understand. The word "inside" (ANTHAR) has many meanings. But here,

the meaning given is "without renouncing or giving up" i.e. without renouncing or giving up those thoughts and understandings arising out of one's "delusion" (BRAMA), none can hope to attain the correct realization of this Highest spiritual Truth. Like the thought of "snake" caused by "delusion" although really unreal, is taken as true, when this "deluded" individual sees only a "rope"! Till this delusion is mitigated, the "reality" of the "rope" is not seen by this individual. Hence, we have got "bodies" due to the original delusion (caused by ignorance) and we have to give up the "delusion" of thinking that the "body" is the Ātman and also the infatuation caused by the contradictory scriptures, and further, we should undertake to meditate on our Bhagavān, who is residing in the heart of everyone. *In other words, after giving up everything else, which stands in the way of our continuous contemplation on our Lord, we should do only meditation on our Lord and other spiritual practices, which makes our mind one with our Lord.* The words "saints" (SANTHAHA) has been used, in this verse, for the second time also - *to re-emphasize that these saintly persons meditate on our Lord, in this way, in the space of their hearts.*

Although , this sort of meditation on our Lord, in the space of one's heart, is indeed, considered as appropriate, it is necessary to attain and understand the glory and greatness of our Lord, through following the path of Devotion and imbibing the scriptures dealing with Bhakti. If this is not done, in a proper way, then, mere meditation done on the Lord, in the heart, does not cause the manifestation of our Lord, in one's heart and there is no destruction of this world either, in the mind of this devotee. This is explained, in the next verse.

अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि।

जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोपि चिरं विचिन्वन्॥२९॥

**VERSE 29 Meaning:** "Oh Lord! Although it is desirable to contemplate on You in one's heart, the knowledge about Your greatness and glory (as a principle) arises, in one's heart only, after getting the Grace of Your lotus feet! Without Your grace, even if contemplation is made on You, for a long time, it is very difficult to understand, fully, Your true glory and greatness (MAHIMA)."

श्रीसुबोधिनी : हे देव, ते पदाम्बुजद्वयप्रसादलेशेनैवानुगृहीतो भगवन्महिम्नस्तत्त्वं जानाति. बहूनां मध्य एकोपि चिरमपि विचिन्वन्, अन्यो न जानाति ॥२९॥

तस्मादावश्यकत्वाद् लाघवाच्च भगवन्मार्गेणैव भगवान् सेव्यो नान्य इतिशास्त्रार्थाद् मम भगवद्भक्तेषु जन्मास्त्विति प्रार्थयते तदस्तु मे नाथेति.

**SRI SUBODHINI:** "Oh Lord! Only on receiving Your Grace, in the form of Your lotus feet, the Jiva or soul becomes capable (or is enabled) to understand Your "real" greatness and glory. Others can never hope to attain this knowledge, even though, they might have contemplated on their self for a long time.

Now, in the next verse, Lord Brahma prays, *that it is the duty of everyone to be fully and sincerely devoted to our Lord and that this path of devotion (Bhakti) is also very easy to follow. Hence, through this path of devotion, a devotee, should undertake, to do seva or service, to our Lord. None else should be served. This is the main purport and advice of all the scriptures. "Hence Oh Lord! May I be born among Your devotees".*

तदस्तु मे नाथ स भूरिभागो भवोत्र वान्यत्र तु वा तिरश्चाम्।  
येनाहमेकोपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥३०॥

**VERSE 30 Meaning:** "Oh Lord! My birth will be deemed to be fortunate or lucky only, if I am blessed, with Your Grace, to be born, here or anywhere else, even taking the form of an animal or bird, but among Your devotees - so that, I can render devoted seva or service to Your lotus feet, by becoming one of Thy servants".

श्रीसुबोधिनी : हे नाथ, भक्तिमार्गानुसारेण सम्बोधनं, स भूरिभागो भवो मेऽस्तु, अत्र गोकुलेऽन्यत्र वा. किं बहुना? तिरश्चामपि मध्ये. येन भवेन जन्मनाहमपि भवज्जनानां मध्य एको भूत्वा तव पादपल्लवं निषेवे, अन्यथा विजातीयैः सह भक्ता भजनं न कुर्वन्ति ॥३०॥

एवं स्वप्रार्थनामुक्त्वा गोकुलवासिनां भाग्यमभिनन्दन्त्यहो इति.

**SRI SUBODHINI:** The word "Natha" or "My Lord and Master" - is usually used for calling out to our Lord, with great devotion and love, in this path of devotion. *"May my birth become very fortunate and lucky! Let it take place in this Gokulam or at any other place. What else can I say more? May my birth take place, even among the animals or the birds, but Oh Lord! may I become one of Your devotees among other sincere devotees and do seva and service to Your lotus feet. If I am not blessed by You, to take birth, among Your devotees, then I will not be able to do seva or service to You, as a devotee is unable to do service (seva) or worship to our Lord, if he is in the company of non-devotees."*

After praying like this, Lord Brahma, is "praising" the fortune, luck and glory of the people living in Gokulam.

अहोतिधन्या व्रजगोरमण्यः स्तन्यामृतं-

पीतमतीव ते मुदा।

यासां विभो वत्सतरात्मजात्मना-

यत्तृप्तयेऽद्यापि न चालमध्वराः ॥३१॥



**VERSE 31 Meaning:** "Oh! The cows and the Gopis of Vraja, are indeed, very fortunate, as till now, no sacrifice or worship has been evolved to make you fully satisfied ; but You, Oh Lord! by taking, by Yourself, the forms of their calves and children satisfied yourself fully by drinking to Your heart's content, with great love, the nectar of their milk!:

श्रीसुबोधिनी : ब्रजे स्थिता गावो रमण्यश्च धन्याः, यतस्ते त्वया स्तन्यामृतं पीतमत्यर्थं सन्तोषपूर्वकं च. तत्र प्रकारमाह- यासां गोरमणीनां वत्सतरात्मनात्मजात्मना च. विभो सर्वभवनसमर्थ. कथमेतावता भाग्यमित्याशङ्क्याह यत्तृप्तय इति- यस्य भगवतस्तृप्तयेऽद्यापि अध्वरा यागा नालं न समर्थाः ॥३१॥

किञ्च न केवलमेतावन्मात्रमेव किन्त्वन्यदपि करोतीत्याहाहोभाग्यमिति.

**SRI SUBODHINI:** The cows and the Gopis living in Vraja are very lucky and exalted indeed! Because, You, oh Lord, drank the nectar of their milk with great relish and to Your heart's content. How did the Lord drink this milk? Shri Mahāprabhuji explains this by saying that "Oh Lord! You are the Master and Lord of this universe. You are capable of achieving everything. Oh Lord! You were so Gracious to drink their milk, by Yourself, by becoming actually their children - calves and their sons!" Okay, "I drank their milk. How come, due to this, they are all considered as fortunate or lucky?" Answering this, in this verse, it is said that these inhabitants of Gokulam, are indeed very lucky and fortunate, because, till today, all types of sacrifices done to please You, have not satisfied You or made You fully contented, as this drinking of milk by You, by becoming the calves of the cows and sons of the Gopis at Vraja! These people, hence, are indeed, very lucky and fortunate, to have achieved this impossible feat of making You "fully satisfied"!



Our Lord, not only did the above action (of drinking milk etc.) but He did also various other tasks. This is referred to in the next verse.

**अहोभाग्यमहोभाग्यं नन्दगोपव्रजौकसाम्।**

**यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥३२॥**

**VERSE 32 Meaning:** "Oh it is very fortunate! It is very fortunate! Indeed! On the part of Nandagopa, Gopas and all other living in Vraja, as the eternal Parabrahman, who is of the Divine nature of limitless Bliss and the whole truth (Pūrṇa), has now manifested in person as their friend!

**श्रीसुबोधिनी :** पूर्वकाण्डस्याप्रयोजकताः स्वतः स्तनपानेनैव कृता, उत्तरकाण्डस्याप्यप्रयोजकतां कृतवानित्युच्यते यद् ब्रह्म मित्रमिति. ब्रह्म हि सर्वसमं; मित्रं हि विषमं, हिताचरणादहितादिदूरीकरणाच्च. भगवांस्तु ब्रह्मापि संस्तेषां मित्रं जातस्तत्प्रतिपक्षान् हन्ति तांश्च सर्वतः परिपालयतीति. अहोभाग्यमहोभाग्यमिति वीप्सया पुनः पुनर्भाग्यस्मरणं ज्ञापयति, नन्दगोपस्य व्रजे ये तिष्ठन्ति तेषां सर्वेषामेव. अथवादौ नन्दस्य भाग्याभिनन्दनं, ततो गोपानां, ततो व्रजौकसामिति; क्रमोपपत्तिः स्पष्टैव. किञ्च नोपकारेणैव तेषां कृतार्थता किन्तु स्वयमानन्दरूपः फलात्मा स्वरूपानुभवं कारयति, तदाह परमानन्दं पूर्णं सनातनमिति अनित्य (त्व!)परिच्छेदरहितो ह्यानन्दः फलमिति ॥३२॥

एवमाधिभौतिकस्य जन्मप्रार्थनेन तेषां भाग्याभिनन्दनेन च भगवान् स्तुतः. इदानीमाध्यात्मिकरूपस्य स्वस्यैवाभिनन्दनेन स्तौत्येषामिति.

**SRI SUBODHINI:** Our Lord had already blessed these cows and other people of Vraja, with the good results and effects of having done Vedic sacrifices, through His act of drinking their milk - so that these innocent loving people of Vraja, need not perform, all these sacrifices! In this manner, the Lord hinted at the "waste-



BALA KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

ful" and the "ineffective" nature of the sacrifices, specified in the "Early part" (POORVA MIMĀMSA) of the Vedas (which deals with sacrifices).

Our Lord, now, became, their "friend" (MITRA) - through this our Lord made the "UTTARA MIMĀMSA" - the part dealing with spiritual wisdom or Jñāna, in the Vedas, also "ineffective" or "fruitless"! Why and how? *Shri Mahāprabhuji explains this by saying that, the Parabrahman, is the same to everyone, but here, in Vraja, He became a "friend" and performed several Divine Leelas, such as the destruction of the enemies of Vraja and also became their "Protector" from all the four sides! He became very "partial" to the people of Vraja, after mitigating all their sorrow, arising out of their enemies!*

Hence, Lord Brahma, used, the words "How fortunate! How fortunate! twice, in this verse, praising their fortune and by individual references to Nandagopa, Gopas and all others in Vraja, Lord Brahma praises the great luck and fortune of all those who were living in Vraja! Shri Mahāprabhuji says that all these people of Vraja, were indeed, "deserving" to be praised, as it can be seen very clearly! Our Lord, by destroying their enemies, mitigated their sorrow. He became their "Protector". Through these actions on the part of our Lord, these people of Vraja did not become fulfilled. *But, they got completely fulfilled only when our Lord, who is of the Divine nature of everlasting Bliss and is the highest eternal goal of everyone (Paramānanda and Sanatan), conferred on all of them, the Bliss of His own Divine self - and the experience of this exalted Divine Bliss of our Lord, who became their "own friend" and "lived" with them, made them fulfilled completely and they became very fortunate!*

In this manner, Lord Brahma, through the 30th verse, prayed to our Lord, that "May I be born among the devotees, by taking the birth in a physical body". Through the 31st and 32nd verse, He praised the "fortune and luck" of al those who were living in Vraja and also "praised" (STUTI) our Lord. Now, Lord Brahma, through the next verse, acknowledging the glory of his own spiritual Divine self, praises the greatness and glory of our Lord!

एषां तु भाग्यमहिमाच्युत तावदास्तामेकादशैव-

हि वयं बत भूरिभागाः।

एतद्दूषीकचषकैरसकृत् पिबामः-

शर्वादयोङ्घ्र्युदजमध्वमृतासवं ते ॥३३॥

**VERSE 33 Meaning:** "Oh Lord Achyuta! The fortune and greatness of these people of Vraja, is indeed very rare! But, we also, the eleven of us like Lord Siva, are very lucky and fortunate, as we have been blessed by You, with an opportunity to drink the Rasa of the honey of Your lotus feet, through the vessels, in the form of the senses (indriyas) of these people of Vraja, repeatedly."

**श्रीसुबोधिनी :** तुशब्दः पूर्वापेक्षयाप्याधिक्यकथनार्थः. एषां भाग्यस्य महिमा तावदास्तां ततः पूर्वमेतदेव निरूपयिष्यामः. एतन्निरूपणे तु ततस्त्रयोदशगुणमेषां भाग्यमर्थादेवोक्तं भविष्यति. वयमेतेषां गोकुलवासिनामिन्द्रियाधिष्ठातृदेवा एकादश "दिग्वातार्कप्रचेतोश्विवह्नीन्द्रोपेन्द्र-मित्रका"श्चन्द्रश्चेति. केचिदन्तःकरणचतुष्टयस्य भिन्नं भिन्नमाहुस्तदा चतुर्दश त्रयोदश वा भवन्ति. सर्वनात्मतया गृहीत्वा वदति वयमिति. बतेति हर्ष-भूरि भाग्यमेषां, यद्येते गोकुलवासिनो नोत्पन्ना भवेयुस्तदास्माकमधिष्ठातृता विफलैव स्यात्. भाग्ये निदानमाहैतद्दूषीकचषकैरिन्द्रियपानपात्रैरसकृद् वारंवारमङ्घ्र्युदजमध्वमृतासवं शर्वादयो महादेवसहिता वयं पिबामः. अङ्घ्रिरेवोदजं कमलं, तत्र मध्येव मकरन्द एवामृतासवं मिष्टं

देहादिविस्मारकं च. रोमाञ्चः स्वेदश्च दशमकार्यं, अन्येषामुपयोगः स्पष्ट एव. पुंसामपि बालककन्योत्पादनादिद्वारा. मित्रकौ परित्यज्य शर्वादय एकादशैव वा ॥३३॥

एवं गोकुलवासिनां भाग्यमभिनन्द्य वृन्दावनबृहद्वनादिष्वपि ये वृक्षादयोपि जाता, लतागुल्मादयश्च कीटादयो वा, तेषामपि भाग्यमभिनन्दति तद् भूरिभाग्यमिति.

**SRI SUBODHINI:** The word "Tu" used in this verse, denotes that, the fortune of the people of Vraja, is indeed very high and extremely rare for anyone to attain! Lord Brahma now says about his own fortune. He says "even before this fortune of these people of Vraja, we have been blessed by You Oh Lord! to enjoy "luck" which is 13 times more!" This is due to the fact that Lord Brahma and other Divine deities are the "presiding" deities of the senses (indriyas) of the people of Vraja. Which are the 11 senses? They are given below.

(1) Ears - quarters. (2) Skin - wind. (3) Eyes - sun. (4) Tongue - varuna. (5) Nose - Ashwini Kumaras. (6) Word (sound) - fire. (7) Hands - Indra. (8) Feet - Upendra. (9) Anus - Lord Brahma. (10) Gas in the body (Vayu) - Mitra. (11) Mind - the moon.

It is explained that, there are four parts in the inner-mind and there are 4 different deities presiding over them. Hence the number of 13 or 14 are considered as the number of presiding deities, as the case may be.

Now, Lord Brahma, considering that all the forms of the above presiding deities, as his own forms, says that "we are very fortunate, indeed". The word "Bata" used denotes great joy and happiness. He says further, that, if these persons of Gokulam had not been created, then, their "presidentship" of the senses, would have gone as

"wasteful" and "ineffective". How? Through the births of these people of Vraja, "we have become fulfilled, as all of us, including Lord Mahādeva and other presiding deities, have drunk, repeatedly, the nectar of honey, in the form of Your lotus feet, using the senses of the people of Vraja as the "drinking vessels"! (as we are all sitting and stationed in these Indriyas or senses, as their presiding deities). This "honey and nectar" made us forget this universe and through this repeated drinking of Your Rasa, we got "horripillation and sweating" arising out of the Bliss and joy of this nectar! (These two "reactions" are caused by Lord Mitra).

The purport of this is that, each of the "presiding" deity got the nectar of our Lord's lotus feet, through one "sense" or indriya only - but the people of Vraja were "very, very lucky and fortunate" as they got to enjoy our Lord's lotus feet, through, all their 13 senses! Hence the people of Vraja, are considered as more "fortunate" and lucky!

In this manner, after praising the luck and fabulous fortune of those living in Gokulam, in the following verse, Lord Brahma is praising now the glory and greatness of Brindavanam and also the Jivas, who have taken birth, in Brindavanam, with the form of trees, creepers, plants and other living beings such as worms, ants etc.

तद् भूरिभाग्यमिह जन्म किमप्यटव्यां-  
यद् गोकुलेपि कतमाङ्घ्रिजोभिषेकम्।  
यज्जीवितं तु निखिलं भगवाननन्तस्त्वद्यापि-  
यत्पदरजः श्रुतिमृग्यमेव ॥३४॥

**VERSE 34 Meaning:** "Here, in the forest or in Gokulam, taking one's birth is indeed very fortunate and



lucky! Because, here, one can get anointed always with the dust of the feet of the persons living in Gokulam, whose entire life was centered on our Lord, who is limitless! Even now, the Vedas, are still searching for this dust of our Lord's Holy feet".

**श्रीसुबोधिनी :** तदेव जन्म भूरिभाग्यमधिकभाग्ययुक्तम् इह वृन्दावने गोकुले वा. किमप्यप्रयोजकमपि जन्म, तत्र हेतुः कतमस्य परब्रह्मणोऽङ्घ्रिजसामभिषेको यत्र, कतमस्य गोकुलवासिनो वा यस्यकस्यचित्, येषामुत्पन्नानां गोकुलवासिनां वा निखिलमपि जीवितं स्वार्थं परार्थमैहिकपारलौकिकार्थं च सर्वमेव भगवाननन्तः, अनन्तपदेन ब्रह्मवादप्रकारो व्यावर्तितः, किन्तु विशेषप्रकारेण रजसां माहात्म्यमाहाद्यापि यस्य भगवतः पदरजः श्रुतिमृग्यमेव, श्रुतयो हि भगवत्पदान्वेषणपरा ब्रह्म भगवत्पदं ज्ञात्वा "ब्रह्म पुच्छं प्रतिष्ठा" "तद् विष्णोः परमं पदमि"त्यादिभिर्ब्रह्म प्रशंसन्ति. रजःप्राप्तौ तु कृतार्थाः सत्यो न पुनर्बोधयेयुः, प्रयोजनाभावात् ॥३४॥

तेषां फलमेतदेव न भवति, सेवायाः क्रियमाणत्वात्, अतस्तत्फलं कथं नाभिनन्द्य इत्याशङ्क्य तत् फलं न ज्ञायत एवेत्याहैषामिति.

**SRI SUBODHINI:** Any type of useful "body" is most sought after if this birth is taken at Brindavanam or in Gokulam. This Jiva who attains such a birth, is indeed, most fortunate! Why? This soul gets the opportunity to be anointed with the dust of our Lord's Holy feet as also with the dust of the Devotees of Gokulam. All the persons born in Gokulam and those who were living in Vraja, had always considered, our Lord, as their only wealth - of every worldly and other-worldly type, self- centered or centered on helping others - i.e. *our Lord was considered as the only "treasure and wealth" of a limitless nature and of all kinds, combined into one!* The word "limitless" is used to denote that here, we are not using the reasoning

adduced by the votaries of Brahman. In fact, in a very special way, only the greatness and glory of the dust of our Lord's Holy feet is described. Like, even now, the Vedas, are still searching for the dust of our Lord's feet! The Vedas are eternally interested to search for the dust of our Lord's Holy feet! The scriptures have given enough references towards this - e.g. It is said "Brahman (imperishable Brahman) is the last part (tail) of Lord Vishnu and it's residing place". "Brahma (imperishable Brahman) is the ultimate abode of Lord Vishnu". In this way, the scriptures praise the dust of our Lord's feet. If the scriptures were to remain happy after attaining the dust of our Lord's Holy feet, then they would not put efforts, further, to understand and know about our Lord, as their satisfaction will make them desist from putting further efforts!

For the persons living in Gokulam, attaining the dust of the Holy feet of our Lord is not the only "fortune". Because, they got the "luck and fortune" of serving our Lord, in every way! Then why Lord Brahma did not praise, this "result" or "Phalam" of seva or service to our Lord? Removing this doubt, it is written, in the next verse, that Lord Brahma says that "I do not know about this result of doing this seva or service".

एषां घोषनिवासिनामुत भवान् किं देव रातेति न-  
 श्रेतो विश्वफलात् फलं त्वदपरं कुत्राप्ययमुह्यति।  
 सद्वेषादिव पूतनापि सकुला त्वामेव देवापिता  
 ये धामार्थसुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते ॥३५॥

**VERSE 35 Meaning:** "Oh Lord! On searching and thinking relentlessly, in every place, through my mind, as to what "result" or "Phalam" You will confer, through

*Your Grace, on these persons, living in Gokulam, I find that there is no other better "result" or "Phalam" than giving Yourself only, which You can bless these people with! through this, I am utterly bewildered! Oh Lord! Demoness Pūtana who had just put on the garb of mother Yasodha and had come near to you, even for her, You gave liberation along with her entire family (including Bakāsura and Aghāsura). Oh Lord! what "result" or "Phalam" will You give to those Mahātmās and devotees who have surrendered and offered their wealth, house, friends, liked materials, body, son/children, their own very life and their inner-mind at Your lotus feet, for Your sake?"*

श्रीसुबोधिनी : एतेभ्यो घोषनिवासिभ्य एतत्सेवासाध्यमेतत्सम्बन्धि, हे देव, त्वं किं राता किंदास्यसीति. नोसमाकंचित्तं त्वत्तोऽन्यत् फलं कुत्रापि ब्रह्माण्डे सकलेऽप्ययद् गच्छन् विमुह्यति, यतस्त्वमेव विश्वस्यैव फलं परमानन्दस्त्वत्तोऽन्यत् कथं फलं भविष्यति? तर्ह्यात्मानमेव दास्यामीति चेत्, तत्राह सद्देवादिवेति. सतो यशोदाया वेषाद् वेषं प्राप्य, वेषाद्धेतोर्वा, पूतना सकुला भ्रातृसहितापि त्वामेवापिता प्रापिता, अर्थात् त्वयैव. देवेतिसम्बोधनं पूज्यार्थम्. ये पुनस्त्वदर्थमेव धाम गृहमर्थो धनं सुहृदो मित्राणि प्रियाः प्रीतिविषयाः पदार्था आत्मा देहस्तनयाः पुत्रा प्राणा इन्द्रियाणि चाशयोऽन्तःकरणमेतत् सर्वं केवलं त्वत्कृते त्वदर्थम् ॥३५॥

नन्वेतेषां संस्कारो जीवतामेव निव(र्व!)र्तनीयः, पूतना तु मारितेति संसारनिवृत्तिं दास्यामीति चेत्, तत्राह तावदिति.

**SRI SUBODHINI:** "Oh Lord! You have become the "result" or "Phalam" for these people of Vraja, caused by their seva or service to You. Now what else can You give them? I have been searching the entire universe, for an answer to this and I have come to the conclusion that is there, after all, any other "result" other than You? Due to this, I am also bewildered! Because You are the highest

Bliss and welfare of this entire universe. How can anyone else become the "result" or "Phalam"? Oh Lord, if You, tell me that "I will give (as a result) myself only to such devotees". To this Lord Brahma says that, Pūtana, just by posing as Yasodha, attained liberation along with her two brothers, "such is Your compassion and Grace! You had shown Your Lordship, by conferring liberation on Pūtana and her brothers. But, what will You give, in return, to these persons living in Gokulam, who have placed, at Your lotus feet, for Your sake, all of their wealth, house, friends, all objects liked by them, their bodies, children (sons), their own life, senses and their inner-mind and everything they have?"

In the next verse, Lord Brahma says, that a doubt may arise that our Lord gave liberation after killing Pūtana and her two brothers, but, for these people living in Vraja, our Lord destroyed the "world" of these persons, when they were, still, alive and gave them "liberation". This is not so, and this is explained below.

तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम्।

तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण न ते जनाः ॥३६॥

**VERSE 36 Meaning:** " Oh Lord Shri Krishna! Attachment and desires, do the tasks of a robber; the house remains as a prison; and the "infatation" remains, as the binding steel chains of one's legs - till this person becomes a sincere Devotee of yourself ."

श्रीसुबोधिनी : गृहादिषु रागादयस्तावदेव स्तेना विवेकधैर्यापहारका-  
स्तावदेव गृहमपि कारागृहं बन्धनस्थानं, तावदेव पुत्रादिषु मोहोऽङ्घ्रिनिगडः  
पादशृङ्खला यावत् कृष्ण न ते जनास्त्वत्सेवका न भवन्ति. त्वत्सेवकानां  
त्वेतानि त्रीण्यपि सात्त्विकादीनि सेवौपयिकानीति शास्त्रतोप्यभिलषितान्येव  
॥३६॥

नन्वेतत् सर्वं साक्षात्स्वरूपे युक्तं, न तु कृत्रिम इत्याशङ्क्याह प्रपञ्चमिति.

**SRI SUBODHINI:** "Oh Lord Shri Krishna! So long as a human being has not become a "servant" of our Lord, till then, desires and attachment steal away the faculties of "discrimination" and "determination" (courage) of those attached to homes and worldly life. Till then, the home also is deemed to be a "prison". The attachment to children acts like the iron chains on one's feet, leading to impregnable bondage! But, for the true devotees of our Lord, the attachments-causing desires and infatuations in the form of children and houses, become "harmonious" (satwik) and due to this, these so-called "attachment-causing" objects become, very helpful and useful in the performance of our Lord's service or seva. Hence, even from the point of view of our scriptures, all these factors such as home, wealth, children etc. are considered appropriate, as no seva or service of the Lord, can be done, without these.

Whatever is told is true indeed - but all these worldly factors should be used sincerely and not as "make believe" (or artificial). This doubt is removed, in the next verse.

प्रपञ्चं निष्प्रपञ्चोपि विडम्बयसि भूतले।

प्रपन्नजनतानन्दसन्दोहं प्रथितुं प्रभो ॥३७॥

**VERSE 37 Meaning:** "Oh Lord! with a view to shower Your Bliss, on the surrendered devotees, although, You are really beyond this world (i.e. in whom, there is no streak of any type of this worldly nature), You behave on this earth as though You are very worldly (i.e. of this world)."

श्रीसुबोधिनी : निष्प्रपञ्चोपि त्वं प्रपञ्चं विडम्बयसि प्रापञ्चिकेपि चेष्टां करोषि. हेतुः प्रपन्ना या जनता तस्या आनन्दसन्दोहमानन्दसमूहं प्रथितुं स्थूलं कर्तुम्. ननु विपरीतरूपेण कथं तदधिकं भविष्यतीत्याशङ्क्याह प्रभो इति- सर्वकारेणापि सर्वसमर्थः ॥३७॥

ननु ज्ञानेनाप्यानन्दप्रथनसम्भवात् किमिति प्रपञ्चं विडम्बयतीत्याशङ्क्याह जानन्त इति.

**SRI SUBODHINI:** "Oh Lord, although You are "other worldly" (i.e. in no way attached to this world), You "act" as though, You are fully "attached" to the world! Why do You "act" like this? The reason of this is that You want to shower Your Bliss on the surrendered souls and make it increase immensely! Oh Lord! You are supernatural and not attached to this world at all. Then how can You, increase the Bliss of Your devotees, through this "artificial body" of Yours'?" To remove this doubt, in the verse, the word "Lord" (PRABHU) has been used to denote that "as You are, Oh Lord! Omnipotent and capable of achieving everything, You can bless everyone at any time through any Divine or artificial form, according to Your own desire and will. Hence, although, You may "act" as though, You are following the ways of this world, You can still shower Your Bliss, on Your surrendered devotees, in any way You deem it fit and increase this Bliss, immensely".

Through spiritual wisdom (Jnāna) also, the Divine Bliss can be augmented. Then what is the necessity for our Lord, to follow, the usual human "worldly" way? This doubt is removed through the following verse.

जानन्त एव जानन्तु किं बहूक्त्या न मे प्रभो।

मनसो वपुषो वाचो वैभवं तव गोचरः ॥३८॥



**VERSE 38 Meaning:** "Oh Lord! if someone is able to understand You or knows You, in real substance, let him know and keep his knowledge! What more can I say! I am unable to understand Your greatness and glory, through any of my faculties viz. mind, words and the body."

**श्रीसुबोधिनी :** ये जानन्तो भवन्ति त एव जानन्तु. वस्तुतो ज्ञानं स्वप्नप्रबोधरूपं, अतो भ्रान्ता एव ते. ननु तथा सति तन्मतं दूषणीयमिति चेत्, तत्राह किं बहुक्त्येति, बहुक्त्या किं प्रयोजनम्? अल्पेनैव तु दूष्यते. न हि मत्तः कश्चिद् महानस्ति; वेदगर्भोऽहम्. मम तु मनसो वपुषो वाचोपि वैभवं न गोचरो- न ज्ञातुं शक्यं, न देहकृत्या परिच्छेत्तुं शक्यं; स हि सर्वं करोति तथा भगवद्वैभवमपि कृत्वा प्रदर्शयिष्यतीति शङ्कयोक्तम्. वचसां विषयो न भवत्येव, तथा चेतसोपि ॥३८॥

एवं स्तुत्वा गमनं प्रार्थयति बालकानामानयनार्थमनुजानीहीति.

**SRI SUBODHINI:** If somebody is able to understand, let him keep his knowledge and know about our Lord. "Real knowing" is not like becoming "aware" after a bout of "dream-state". Hence, it may be sheer foolishness to say that they "know" about our Lord, in the "real" sense of the term! If this is the actual fact (i.e. sheer foolishness), then it is certainly necessary, to point out the "blemish" of this stance! In reply to this, Lord Brahma says that what is the use of telling more on this? *At any rate, to say that "I know about the Lord" is itself a misstatement as the Lord is not within the ken of human knowledge!* Lord Brahma says "there is no one higher than me as I am the repository of all the Vedas. In other words, all the Vedas reside in me". The purport of this thinking is that, Lord Brahma, is already aware of the spiritual wisdom, as contained, in the Vedas. Even then "I am unable to understand, fully, Oh Lord, Your greatness and

निकारस्तस्य द्वावित्रिंशति सूक्त्युपलोकः इत्यु पयितो निर्गता यथा द्विजा

glory, through my mind, body and words. By creating me, from You, oh! Lord, You cannot be limited. "If someone were to say, that Lord Brahma is the One, who-ordains everyone's fate and hence he will, certainly, be able to describe fully the greatness and glory of our Lord, to this, Lord Brahma says, that he cannot do justice to this task even through all of his faculties of mind, body and words.

After praying like this, Lord Brahma seeks permission to go away to bring back, the calves and the cowherd boys.

अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्ववित्।

त्वमेव जगतां नाथो जगदेतत् तवार्पितम् ॥३९॥

**VERSE 39 Meaning:** "Oh Lord Shri Krishna, please give Your approval for my going back. You are aware of everything as You are the omniscient Lord! You are the only Lord and Master of this universe! This entire universe is of You and for You! And You have given the responsibility to manage this universe to me!"

**श्रीसुबोधिनी :** गन्तुमनुज्ञां प्रयच्छ. कृष्णेति सम्बोधनं स्वस्य प्रेमख्यापनार्थं, प्रेषणेऽपराधाभावे वा. न किञ्चिद् मया वक्तव्यं यतस्त्वमेव सर्वं वेत्सि, यतः सर्ववित्. तत्र गतस्य स्वातन्त्र्यशङ्का न कर्तव्या, यतस्त्वमेव जगतां नाथः, अतोधिकारस्थित्यर्थं प्रेषय. एतद् जगत् तवैव त्वयैव चार्पितं मयि स्थापितं, अतः प्रेषणमुचितमेव ॥३९॥

गच्छन् नमस्यति हे कृष्णेति.

**SRI SUBODHINI:** "Oh Lord! Shri Krishna! Please allow me to go!" Lord Brahma has addressed our Lord as "Shri Krishna", with a view to exhibit and show his love for our Lord. "I would not say anything about my going away or about the wrong-doing, which I have committed, as Oh Lord! You are already aware of everything, being omniscient! I will now go back to my abode, with a view

to bring back the stolen calves and cowherd boys - oh Lord, please do not think that I will go to my abode and sit there permanently, in an independent manner, as You are the Master and Lord of all the parts of this universe (including my own abode - Brahmaloka). Hence, I am one of Your deputy only, entrusted with the performance of a particular duty, for the welfare of this world. Hence, oh Lord! give me Your permission to go back! (to do my duty allotted by You). This entire universe is Yours only. It is You, who have given this universe to me for looking after and to manage. In view of this, it is but proper that, I go back to discharge my duties (given by You) with Your permission".

While departing Lord Brahma prostrates to our Lord, again, and this is explained below.

हे कृष्ण वृष्णिकुलपुष्करजोषदायिन्-

क्षमानिर्जरद्विजपशूदधिवृद्धिकारिन्।

उद्धर्मशार्वरहर क्षितिराक्षसधुगाकल्पमार्कमहन्-

भगवन् नमस्ते ॥४०॥

**VERSE 40 Meaning:** "Oh Lord Shri Krishna! Oh Lord, who has made the lotus of the Yadava race blossom and bloom! Oh Lord! who blesses the earth, celestial deities, Brahmins, all types of animals and beings and the oceans, with plenty and prosperity, Oh Lord, who is the destroyer of the darkness of the non-scriptural religious rites! Oh Lord! who is the inveterate enemy of the demons who reside on this earth, Oh Lord! who is worshipped by all the celestial gods from the sun onwards! May I prostrate to You till the end of the aeons!"

**श्रीसुबोधिनी :** वृष्णयो यादवास्तेषां कुलमेव पुष्करं, तस्य जोषो विकासस्तस्य दायिन्निति सूर्यरूपतोक्ता. क्षमा पृथिवी निर्जरा देवा द्विजा

ब्राह्मणाः पशवश्च, त एवोदधिस्तस्य वृद्धिकारिन्निति चन्द्ररूपता. उद्धर्मः पाषण्डधर्मस्तदेव शार्वरं, तस्य निवारकेत्यग्निरूपता. क्षितिराक्षसधुगिति-क्षितावुत्पन्ना ये राक्षसास्तान् द्रोग्धीत्यवतारप्रयोजनम्. आकल्पं नमस्त इति, आर्कमर्हन्नि- अर्कमभिव्याप्य सर्वपूज्येति स्वस्यापि नमस्कारे हेतुः ॥४०॥

एवं स्तुत्वा गत इत्याहेतीति.

**SRI SUBODHINI:** "Oh Lord, You are the Divine form of the sun, as You cause the lotus-like form of the Yadava race to bloom and blossom! You are also the Divine form of the moon, as You cause the prosperity and progress of this earth, celestials, all animals and beings and the Brahmins (like the moon)! You destroy all evil religious practices! Hence You are of the form of fire! You also destroy, Oh Lord! the demons stationed on this earth, through which, we are able to understand the reason for Your Divine incarnations. Oh Lord! You are of this most exalted Divine nature and I am prostrating to You till the end of aeons!" The reason for doing this prostration is specified here. "As You are, Oh Lord, worshipped by everyone, from the mighty sun, onwards, my prostrations to You can, also, be considered, as appropriate."

In the next verse, Lord Brahma's "leaving" is explained, after his respectful prostrations to our Lord.

॥ श्रीशुक उवाच ॥

इत्यभिष्टूय भूमानं त्रिःपरिक्रम्य पादयोः।

नत्वाभीष्टं जगद्धाता स्वधाम प्रत्यपद्यत ॥४१॥

**VERSE 41 Meaning:** "Shri Sukadeva said, "in this way Lord Brahma, after doing his "praise" (STUTI) of our Lord, who is present everywhere, and after three circumambulations and repeated prostrations to the Holy feet of our Lord, went back to his own abode."

**श्रीसुबोधिनी :** भूमानं पूर्वमनन्तकोटिब्रह्माण्डरूपेण प्रदर्शितात्मानं त्रिःपरिक्रम्य पुनः पादयोर्नत्वाभित इष्टं भगवन्तं स्वाभिलषितं, स्वस्य धाम वा, प्रत्यपद्यत प्रस्थितः, गत इति यावत् ॥४१॥

ततो भगत्कृत्यमाह तत इति.

**SRI SUBODHINI:** Our Lord had shown the 'vision' of having become the countless crores of the universes to Lord Brahma earlier. Now Lord Brahma does three circumbulations to this "all-pervasive" Lord Shri Krishna. Then he does prostration to the lotus feet of our Lord, who was very dear to Lord Brahma. He then proceeds to go back to his own abode of Brahmaloka, eagerly.

After the 'exit' of Lord Brahma, what our Lord did is explained in the next verse.

ततोनुज्ञाप्य भगवान् स्वभुवं प्रागवस्थितान्।

वत्सान् पुलिनमानिन्ये यथापूर्वसखं स्वकम् ॥४२॥

**VERSE 42 Meaning:** "Our Lord gave approval for Lord Brahma to take leave. After his going away, like before, He brought the calves to the banks of Yamuna river, where He had sat along with His cowherd friends previously".

**श्रीसुबोधिनी :** यावद् गत्वा ब्रह्मा स्वगृहं बालकान् वत्सांश्चानयति तावद् भगवानेव ब्रह्माणमनुज्ञाप्य प्रागवस्थितान् वत्सान् पुलिनमानिन्ये. पुलिनमपि स्वकमेव, यत्र पूर्वं बालकाः स्थितास्तत्रापि यथापूर्वसखं पुलिनं; यथापूर्वं सखायो यत्र. पूर्वं पुलिने बालकान् पूर्ववदुपवेश्य पश्चाद् वत्सानयनार्थं गत इव वत्सान् पुलिनमानिन्ये ॥४२॥

तदा बालकाः समागतं भगवन्तं कथं ज्ञातवन्त इत्याकाङ्क्षायामाहैकस्मिन्नपीति.

**SRI SUBODHINI:** Till Lord Brahma brings back the cowherd boys and the calves, from his own abode, our

Lord, brought back the calves at the same place, where He had stood before and enjoyed His food, along with His friends.

When our Lord had brought in the calves, in what way the cowherd boys had recognized our Lord is explained in this verse.

एकस्मिन्नपि यातेऽब्दे प्राणेशं चान्तरात्मनः।

कृष्णमायाहता राजन् क्षणार्धं मेनिरेऽर्धकाः ॥४३॥

**VERSE 43 Meaning:** "Although one full year had elapsed before their seeing again our Lord, who was their most dearest friend (the Lord of their lives), infatuated by the Māya of our Lord, the cowherd boys thought that, the actual time of separation, from their Lord was of the duration of only half a second!"

श्रीसुबोधिनी : एकस्मिन्नप्यब्दे वर्षे याते गत आत्मनः प्राणेशमन्तरा भगवन्तं विनाल्योपि कालो यत्र विरहाद् भूयान् भवितुमर्हति तत्र तावन्तमपि कालं कृष्णमायया आहता व्याप्ता, न तु ब्रह्ममायया, क्षणार्धमेवार्धका मेनिरे ॥४३॥

ननु कथमेतावतः कालस्य विस्मरणम्? तत्राह किं किमिति.

**SRI SUBODHINI:** *Where, it was required to be felt that, even a second of separation from our Lord, should be treated as being of a "long duration" of time - but here, although, one full year had elapsed, our Lord caused His web of Māya, to operate on the cowherd boys and due to this, these cowherd boys thought that, really, they were separated from our Lord only for a very short duration of half a second! This Māya is caused by our Lord only and not by Lord Brahma.*

How did they regard this entire one year as of only of the duration of half a second? How did they forget so much? This doubt is removed through the following verse.



किं किं न विस्मरन्तीह मायामोहितचेतसः।

यन्मोहितं जगत् सर्वमभीक्ष्णं विस्मृतात्मकम् ॥४४॥

**VERSE 44 Meaning:** "Due to our Lord's Māya, this entire universe has fully forgotten it's own Divine self and origin, and hence, it was not surprising that all these boys forgot everything of the past one year's incidents, due to the power of the Māya of our Lord! In other words, the Māya power of our Lord, made them forget everything!"

श्रीसुबोधिनी : मायामोहितचेतसः किं किं न विस्मरन्ति? यद् यस्मात् सर्वमेव जगत् मोहितं सदभीक्ष्णं सर्वदैव विस्मृतात्मकं विस्मृत आत्मा येन तादृशम् ॥४४॥

**SRI SUBODHINI:** The one who is infatuated by our Lord's Māya power can forget everything. In fact, through this power of our Lord's Māya, this entire universe, has forgotten even its own Divine self and origin!

ऊचुस्वसुहृदं कृष्णं स्वागतं तेऽतिरहंसा।

नैकोप्यभोजि कवल एहीतः साधु भुज्यताम् ॥४५॥

**VERSE 45 Meaning:** "The cowherd boys, now, spoke to their friend, Shri Krishna. "You have come very quickly! Neither You nor we, have eaten anything at all! Please come and eat to Your heart's content."

श्रीसुबोधिनी : अत एव स्वसुहृदं कृष्णमूचुस्ते त्वयातिरहंसा स्वागतमिति. तत्र हेतुत्वेनाहुर्नैकोप्यभोजि कवल इति- तव गमनानन्तरमेकोपि कवलो नाभोजि न भुक्तः. अनेन भगवति प्रेमापि सूचितम्. अत एवैहि मध्ये पूर्ववत् तिष्ठ, साधु भुज्यतामिति ॥४५॥

ततो भगवता तथैव कृतमित्याह तत इति.

**SRI SUBODHINI:** Due to this reason only, they told to Shri Krishna, their best friend, "Oh! You have come

very fast!". To prove this, they tell our Lord, "look we have not eaten anything at all" - in other words the food is still fresh in our hands! By saying like this, they expressed their intense love for our Lord. "Please come now and sit among us, like before, and eat to Your heart's content, with love and affection".

The Lord, did, whatever his friends told Him. This is described, in the next verse.

ततो हसन् हृषीकेशोभ्यवहृत्य सहार्भकैः।

दर्शयन्श्चर्माजगरं न्यवर्तत वनाद् व्रजम् ॥४६॥

**VERSE 46 Meaning:** "Our Lord, then, smiling, had his meal, along with His cowherd friends, and then He came back to Vraja, from the forest, after showing the dried up skin of Aghāsura, on the way."

श्रीसुबोधिनी : अर्भकैः सहाभ्यवहृत्य भुक्त्वाघासुरस्य च चर्म  
प्रदर्शयन् वनाद् व्रजं प्रति न्यवर्तत ॥४६॥

समागच्छन्तं भगवन्तं वर्णयति बर्हेति.

**SRI SUBODHINI:** After having His food along with His cowherd friends, our Lord came back to Vraja, after showing the dried up skin of Aghāsura, which was lying on the way in the forest.

Our Lord's return to Vraja is being described in the following way.

बर्हंप्रसूनवनधातुविचित्रिताङ्गः-

प्रोद्दामवेणुदलशृङ्गरोत्सवाढ्यः।

वत्सान् गृणन्ननुगगीतपवित्रकीर्तिर्गोपीदृगुत्सवदृशिः-

प्रविवेश गोष्ठम् ॥४७॥

**VERSE 47 Meaning:** "Our Lord, whose sacred glory was being sung by all the cowherd boys, whose sight

is a spectacle of celebrations for the eyes of the Gopis, whose various parts of His body were specially adorned by peacock feathers, flowers, coloured earth of the forest and ochre colour; whose joy consisted in hearing the sounds made by the Shringa instrument; who was carrying the tying cord for the calves, flute, horn and the like (like a cowherd will carry) and who was making the calves go ahead, through His voice or through twisting their tails, now entered Vraja in all His majesty."

श्रीसुबोधिनी : प्रोद्धाम गोबन्धनरज्जुर्दोहसम्बन्धि, अधिको वा. वत्सान्  
गृणन्नुच्चारयन्. अनुगैर्बालकैर्गीता पवित्रा कीर्तिर्यस्य. गोपीदृशामुत्सवरूपा  
दृष्टिर्यस्य ॥४७॥

ततो बालका अघासुरवधं व्रज आहुरद्यानेनेति.

**SRI SUBODHINI:** Our Lord was carrying a rope, which is generally, used to tie the cows, while, they are milked. Our Lord, with a view to make the calves to go ahead, made various types of incoherent sounds. The cowherd boys were singing the glory and exploits of our Lord. For the Gopis, our Lord was a veritable feast for their eyes. Our Lord, now entered Vraja, in this manner.

The cowherd boys told about the incident of the destruction of Aghāsura in Vraja. This is explained in the next verse.

अद्यानेन महाव्यालो यशोदानन्दसूनुना।

हतोऽविता वयं चास्मादिति बाला व्रजे जगुः ॥४८॥

**VERSE 48 Meaning:** "Today, our Krishna, son of Yasodha and Nandagopa, killed a python and He protected us from the attack of this python."

श्रीसुबोधिनी : केचिद् यशोदासूनुनेत्यये नन्दसूनुनेति. वयं चास्माद्  
व्यालादविताः ॥४८॥

एवं भ्रान्तमोहनिवृत्त्यर्थं सर्वसिद्धान्तमुपपाद्य स्नेहाश्रयविवेचनार्थं प्रक्रियान्तरमारभते. स्नेहः स्वात्मनिष्ठः; स चात्मा भगवान् जीवो वा. सहजस्नेहो भगवति जीवे तत्सम्बन्धात् तदंशत्वादाहोस्विद् जीव एव? तथा सति भगवति स्नेहः कथमित्याक्षिपते ब्रह्मन्निति.

**SRI SUBODHINI:** In this manner, removing the delusion of foolish people through reemphasis of philosophical reasoning and principles, a question is asked as to who is the real Lord or support/resort to whom unconditional love should be given? To enable us to understand this, a new subject is dealt with. Love always is given only to one's own self or Ātma. Who or what is this Ātma then? Is it our Lord or the individual Jiva or soul? The natural recipient for love is our Lord only. Love for the Jiva occurs or happens, due to the Jiva being related to our Lord or being our Lord's part. If we say, that the Jiva is also Ātma and this Ātma only is the recipient of this love, then why did the people of Vraja get so much intense love for our Lord? To remove this doubt, King Parikshit asks his question in the next verse.

॥ राजोवाच ॥

ब्रह्मन् परोद्भवे कृष्णे इयान् प्रेमा कथं भवेत्  
योऽभूतपूर्वः स्तोकेषु स्वोद्भवेष्वपि कथ्यताम् ॥४९॥

**VERSE 49 Meaning:** "King Parikshit asked, "Oh Brahman! How did the people of Vraja express so much intense love for our Lord Shri Krishna, who was not their child at all, - a never-seen-before-love, which they did not give to their own children?"

**श्रीसुबोधिनी :** जीवस्य देहेन सम्बन्धस्ततः पुत्रादिषु ततो नन्दे ततो नन्दपुत्र इति क्रमः. परोद्भवे स्वप्राणापेक्षयापि योऽधिकः प्रेमा स कथं भवेत्, स्वोद्भवेष्वपि स्तोकेषु योऽभूतपूर्वः? अतोत्र सिद्धान्तः कथ्यताम् ॥४९॥

तत्र भगवति स्नेहमुपपादयति सर्वेषामिति.

**SRI SUBODHINI:** The Jiva gets first related to the body. Then it gets related to the children born of it's body. Then it is natural to expect that it's love can extend to Nanda and later to his son, our Lord. How come they got so much intense love, to our Lord, who was not their child at all - a love which is more dear to them, then their own lives! How did this happen? They never had so much love, earlier, for their own children. "Hence, please let me know, the secret behind this!"

*In reply to this, Shri Sukadeva says that real love can occur to our Lord only. This is the highest truth! In 9 verses, this "secret" is revealed.*

॥ श्रीशुक उवाच ॥

सर्वेषामपि भूतानां नृप स्वात्मैव वल्लभः।

इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि ॥५०॥

**VERSE 50 Meaning:** "Shri Sukadeva said, "Oh king! All beings love their body only as the most important factor. All the love, which everyone has for children, wealth etc., is due to the primary love for one's body only."

**श्रीसुबोधिनी :** लोकेतावत् सर्वेषां प्रेमविषय आत्मा देहः, इतरेऽपत्यवित्ताद्यास्तस्य देहस्य वल्लभतया प्रियतया. हि युक्तश्चायमर्थः, अन्यथा परबालके परदेहे वा स्नेहः स्यात् ॥५०॥

तत्रापि तारतम्यमित्याह तद् राजेन्द्रेति.

**SRI SUBODHINI:** In this world, the most important object of love is one's body only. The love and attachment to wealth and people, is only because of one's love for one's own body - as to how all the extraneous

objects/people, will cater to the needs of one's own body. This is but natural and appropriate. If this was not so, one should get love for other children and other bodies - which is not the fact.

In this also, there is a division and difference and this is indicated in the following verse.

तद् राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम्।

न तथा ममतालम्बिपुत्रवित्तगृहादिषु ॥५१॥

**VERSE 51 Meaning:** "Oh Indra among the kings! However the beings do not love in the same way, as they love their own bodies, those in whom they get attached, like their children, wealth, house etc."

श्रीसुबोधिनी : देहाभिमानवतां यथा स्वस्वकात्मनि देहे स्नेहोऽहमभिमानविषयत्वान्न तथा पुत्रवित्तादिषु, ममताविषयत्वात् ॥५१॥

नन्वत्र देहो वात्मा वा कः प्रियत्वेन सहजोऽभिनिर्दिष्टः? आत्मा चेत्, स न देहातिरिक्तः प्रतीतः केनापि पामरेणातः प्रेम कथम्? तत्र देहश्चेत्, को हेतुरित्याकाङ्क्षायामाह देहात्मवादिनामिति.

**SRI SUBODHINI:** The persons who feel, "I am the body" and this feeling makes them get attached and loving to their bodies. Although they may say so, in so many words, that they really love those, to whom they are attached to, in actual fact, their love for their own children, wealth and houses etc., is of a very low category, in comparison to their love for their own bodies. Why? The "I" is more important than everything and everybody else, in this world.

In the above verse, it is said, that all beings get intense love for their bodies. But, no determination was done as to where exactly is this love centered, in reality? Why? If it is said, that the love is centered on one's body;



then is this body different from the indwelling Divine self? (Ātma). If it is said that, the love is for the Ātma, then is the Ātma, different from the body? Has any person (even an illiterate) seen that Ātma is different from the body and due to this, can anyone point out as to which was loved, the Ātma or the body? If anyone says, that it has happened (i.e. love) for the body then it is necessary to substantiate this, through logical reasoning/motive/cause. This is dealt with in the next verse.

देहात्मवादिनां पुंसामपि राजन्यसत्तम।

यथा देहः प्रियतमस्तथा न ह्यनु ये च तम् ॥५२॥

**VERSE 52 Meaning:** "Oh best among the kings! Those who think that their body only is the Atma (Divine self), even these people (for whom "body" is the be-all and end-all) do not love their children, wealth, although intricately connected with their own bodies in the same way as they love their own bodies."

**श्रीसुबोधिनी :** अस्ति देहव्यतिरिक्त आत्मा पामराणामपि मते. तथाप्यङ्गीकृत्याप्युच्यते देह एव आत्मा येषामपि वादिनाम्, राजन्यसत्तमेतिसम्बोधनं स्नेहार्थम्. यथा देहः प्रियतमो न तथा पुत्रादयः ॥५२॥

**SRI SUBODHINI:** People, who have no spiritual background, treat the body being different from the Ātma, but, due to ignorance, they treat the body as the Ātma. Even these people, love their own bodies more than they love their children and others. Shri Sukadeva, has addressed the king as the "best among the kings" with a view to express his love for the king.

देहोपि ममताभाक् चेत् तर्ह्यसौ नात्मवत् प्रियः।

यद् जीर्यत्यपि देहेस्मिन् जीविताशा बलीयसी ॥५३॥

**VERSE 53 Meaning:** "Even if the body becomes the center for one's attachment, none can love their body as much as they can love their own Ātma. Why? When this body becomes old and is also about to die, even then, there is a great intense desire to live".

**श्रीसुबोधिनी :** पश्चादल्पविवेकेन देहोपि ममताभाक् चेतुर्ह्यसावेव देह आत्मवत् पूर्वानुभूतदेहवदहमभिमानयुक्तदेहवत् प्रियो न भवति. किञ्च प्राणश्चेदात्मा तदापि प्राणवन्न देहः प्रियः, यद् जीर्यत्यपि देहेस्मिन्नपि देहे बलीयसी तस्य जीविताशा ॥५३॥

**SRI SUBODHINI:** When the Jiva (soul) gets even a little discriminating power, then it begins to understand that, "I am not the body, although the body is Mine". Due to this understanding, the love and attachment, which the Jiva had previously, to it's own body, thinking that, "I am the body", now gets removed, as it has got knowledge that, "I am not the body and my life (Prāna) is the Ātma". In this way, when the Jiva gets deeper understanding, then the body, is not loved or liked as the "life" (Prāna) is loved. It understands clearly that the body will get destroyed one day and it will become old, before the actual destruction. Even at this ripe old stage, when nothing functions in the body, there is an intense desire to "live", because more than the body, Prāna or Ātma is more dearer.

**तस्मात् प्रियतमः स्वात्मा सर्वेषामपि देहिनाम्।**

**तदर्थमेव सकलं जगदेतत् चराचरम् ॥५४॥**

**VERSE 54 Meaning:** "From this, it is proved beyond doubt, that for every living being, it's own Ātma (Divine soul) is the most beloved and desired entity. This entire universe, both animate and inanimate, is for the sake of this Ātma (Divine self) only."

श्रीसुबोधिनी : तस्मादात्मा प्रिय इत्यविवादं तदर्थं चान्यत् ॥५४॥  
स चात्मा कृष्ण एवेत्याह कृष्णमेनमिति.

**SRI SUBODHINI:** As told earlier, it is certain that our Lord (Bhagawān) is the most beloved of everyone and there is no conflict at all on this score, as for our Lord only, everything else exists.

In the next verse, very clearly, it is stated that this "Ātma" is none other than our Lord Shri Krishna.

कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम्।  
जगद्धिताय सोप्यत्र देहीवाभाति मायया ॥५५॥

**VERSE 55 Meaning:** "Therefore, you should regard this Lord Krishna, as the Divine self behind every being and He is the Supreme Purushōttama, who for the welfare of this universe, is now shining here, like a human being, using His Power of Māya."

श्रीसुबोधिनी : अखिलात्मनामयमात्मा. अस्यैव स्नेहः सहजो धर्मः  
एतद्विषयकस्तदंशः पश्चादन्यत्र गच्छति तदंशेषु. एतन्मैत्रेयीब्राह्मणे  
वाक्यान्वयादित्यधिकरणे स्पष्टमस्माभिर्युत्पादितं- भगवद्धर्मा एवान्यत्र कार्येशे  
च भासन्त इति. ननु कृष्णः कथमात्मा? तत्राह जगद्धितायेति- केवलं  
जगद्रक्षार्थं मायया देहीवाभाति, वस्तुतस्तु ब्रह्मैव ॥५५॥

**SRI SUBODHINI:** Our Lord Shri Krishna is the Divine Self, behind all these Jivas (souls). In our Lord Krishna only, the Jivas get "natural" love and affection. Why? Love is the most natural expressin of our Lord Shri Krishna. This "natural" love which our Lord has, gets expressed later in the Jivas, who are only parts of our Lord. This has been proved by Shri Mahāprabhuji, in his commentary on the "VAKYANWAYAT" aphorism (SUTRA) of Maitreyi Brāhmana religious text. In all other parts and tasks, whatever attitude is seen or felt, all these are belonging to our Lord only.